

AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XII, No. 12
WHOLE No. 299

JANUARY 2, 1915

{ PRICE 10 CENTS
\$3.00 A YEAR

CHRONICLE

The War: Bulletin, Dec. 22, p. m.—Dec. 29, a. m.—Situation in the West—Situation in the East—Diplomacy in the Balkans—Other Items. Austria-Hungary. Providence in the War—Thanks for Christmas Gifts. France: Opening of Parliament—France and the Holy See. Germany: Christmas Largess. Great Britain: Preparing for Invasion—Belgians at Oxford. Ireland: Recent Elections—Items of Interest. Mexico: Carranza's Triumph—Strife and Slaughter. 281-284

TOPICS OF INTEREST

Douay and King James—The Young Man and Art—Ideal Union of State and Church—Benedict XV and the War—Mission Movements among Catholic Students—The Higher Detachment 285-292

COMMUNICATIONS

Work for Women—A Catholic Daily—Mexico's "Unsmiling" Children—Why Send Girls to School?—Catholic Graves. 292, 293

EDITORIALS

Carranza, Scholar and Saint—Breaking Down Ideals—Arizona Prohibition—The Business of Life—Authors' Autographs—A Bishop's Letter—Harping on One String. 294-297

LITERATURE

An Archbishop's "Courtesy Book."

REVIEWS: A Great Soul in Conflict—Twenty-five Years: Reminiscences—In Deep Places—The Single Hound—Kent Knowles: "Quahaug"—Japan To-day and To-morrow—On the Hills with Our Lord.

BOOKS AND AUTHORS: "Teacher and Teaching"—Six Popular Novels—The January *Catholic World*—The Poems of Edgar Allan Poe—"The Significance of *Beraka*"—A Bishop's Advice—The "American Jewish Year Book." 297-301

EDUCATION

The Wrath of Alethea. 301-303

SOCIOLOGY

The First Christian Trade Unions. 303, 304

NOTE AND COMMENT

Chaplains for Prisoners of War—Anti-Catholic Hatred—The "Rock-Pile" Cure for Automobile "Speeding"—The Only Solution of the Divorce Evil—Death of Archbishop Riordan.

CHRONICLE

The War.—In Flanders and France the Allies have continued their offensive all during the week, and have made attack after attack at almost every part of the line.

Bulletin, Dec. 22, p. m.—Dec. 29, a. m. There have been innumerable engagements throughout the 350 miles of trenches, and although the gains of each battle have been measured by yards, the net result of the past two weeks' fighting has been a more or less general advance of an extremely varying character. Along the Belgian coast it is reported that the Allies have pushed forward at least four miles, between Arras and

Situation in the West

La Bassée a little more than five miles, in the Argonne three miles, and in Alsace as much as ten miles.

At other points the Germans, though forced to give ground at times, have practically maintained their positions. Toward the end of the week the Germans resumed their usual method of defence by making strong efforts to recover lost ground. In this, however, they were unsuccessful, although for the time they forced the Allies to the defensive. There is every indication that the present slow but steady advance of the Allies will continue as long as the Germans concentrate their main attention on Warsaw.

In the east the Germans are still making violent efforts to advance on Warsaw, but their progress has received a partial check. In the north, after having been driven

Situation in the East

back beyond the Prussian border to a line from Neidenburg to Lauten-

burg, they have massed their forces and again succeeded in fighting their way down to Mława. To the west of Warsaw, along the Bzura and Rawka rivers, desperate battles have been going on, but

the endeavor to cross the rivers, and especially the Bzura, has proved very costly, and Berlin reports, that for the present, it has been abandoned. It is further south on the Pilica river that the Germans are making their principal attempt to reach the Polish stronghold, but even here they have not made any marked progress. The Russians, therefore, in spite of very large losses, especially by capture, are holding firm. Whether or not they will be able to do so in face of the reinforcements that are reported to be on the way to the Germans from Thorn remains to be seen. Still further south, along the Pilica and the Nida, Poland, and along the Dunajec, in Galicia, the Austrians, after having forced back the Russians thirty miles from Cracow, are striving to continue their advance, but apparently have come to a standstill. Przemyśl, which was the objective of their strong northern drive from the Carpathians, has not been relieved. In fact, it is reported near its fall, and the likelihood of its garrison being saved is far more remote than last week. The Russians have not only paused in their retreat, but have resumed the offensive, and have retaken Jasło. From Servia nothing of importance is reported, and the situation along the eastern Prussian border shows no change.

A diplomatic understanding that seems to promise extensive modifications of Balkan geography was announced, though not officially, last week in a number of the important capitals of Europe.

Diplomacy in the Balkans

Roumania and Bulgaria, so it is stated, have come to an agreement according to the terms of which Roumania is to restore Dobruđa to Bulgaria, and Bulgaria is to observe absolute neutrality to the end of the war. It will be remembered that by the peace of Bucharest, Bulgaria found herself despoiled of almost all the fruits of the war.

against Turkey. Since, however, she was exhausted she had to submit passively while her three victors proceeded to carve up her territory for themselves and with no niggardly hand. Greece and Servia shared Bulgaria's portion of Macedonia, and Roumania took the long strip of land that fronts on the Black Sea, and is called Dobrudja. It is stated that negotiations were on foot to induce Servia and Greece to make concessions to Bulgaria similar to that made by Roumania. If this be true they have so far failed. The question has naturally arisen as to Roumania's motive. One of the answers suggested is to the effect that Roumania is about to enter the war, a thing she would not dare to do with Bulgaria waiting for the opportunity to recover Dobrudja. Roumania has been persuaded to make the sacrifice, so it is surmised, by the promise of receiving ample compensation in the shape of Transylvania, should the Allies win; for it is taken for granted that she will fight on their side. Greece, too, it is said, is not unlikely to enter the war, now that she also is freed from the Bulgarian menace. Her reward would be the long-disputed islands of the Ægean, and perhaps also Epirus.

German aeroplanes made two attacks on England during the week, one at Dover, and another the same day at Sheerness, 30 miles from London. In neither

instance was any damage done. In the first case the German airship simply appeared, dropped a bomb and then disappeared; in the second an aeroplane flew up the Thames, was fired on by the forts and then engaged and given chase by English aeroplanes; it succeeded, however, in getting away. England retaliated later by making a raid with both warships and aeroplanes on the German naval base at Cuxhaven. The Germans gave battle, especially in the air, and after a spectacular, but not costly conflict, the invaders were driven off. Another daring feat is reported from the Dardanelles, where a British submarine succeeded in destroying three of the five series of mines which guarded the channel.

Following on the revolt of the Albanians against the Turkish Government of Essad Pasha, the Italians have landed marines from their warships and have occupied Avlona. Their avowed purpose is to restore order, or at least prevent the state of anarchy which is reigning in the interior from spreading to the coast, and also to preserve the territorial integrity of Albania. It will be remembered that on a similar occasion, in October, the Italian Government landed a force at Avlona, in order to give security to those who were being persecuted by insurgents. At that time Italy's action seemed to be a menace to Austria's interests only. At present it may lead to serious consequences with Turkey, on account of the strained relations already caused by Italy's attitude toward Turkey's designs on the Suez Canal and by Turkey's failure to give full satisfaction in the matter of the British Consul.

Austria-Hungary.—A notable sermon was recently delivered by the Cardinal Archbishop of Vienna in St. Stephan's Cathedral before a gathering of ten thousand

Providence in the War

men, among whom were many high officials of the State and of the army. He eloquently set forth the truth often insisted upon by Catholics, that the present war is far from being an unalloyed evil. His heart, he said, was filled with consolation and joy as he beheld the changes brought about through the counsels of the Most High. The elements of social disturbance and of national discord had disappeared, and a fellow feeling united high and low in one devotion of love and sacrifice for their imperiled country. The materialistic shell of the times had burst asunder, and from within there gleamed forth the pure gold of moral strength at the heart of the people. There had been danger for many that a false culture would supplant religion, but now, that the rough hand of war was shaking to its foundations this self-complacent culture, men realized that in God they possessed their only Helper. Faith and the fear of God were springing up anew amid the destruction of all mere earthly things.

Like a thunderstorm that swoops down upon the tree tops of the forest, and breaks and shatters to earth all that is not sound and strong and quick with life to the very core, so the war is sweeping away all that is decayed and worm-eaten with its own self-conceit. A holy, religious solemnity prevails. The sun of the nation's spiritual spring-tide has broken through the dark clouds of a long and sultry peace which had foreboded the coming storm and had threatened to make us slaves to earthly sensuality.

With earnest words of confidence in God, he continued, the soldiers had been sent forth to pray and do battle. The war had become a mission for them. Men were no longer ashamed to pray, their letters were pleading for prayers. A campaign of prayer at home was supporting the army in the field.

The Emperor Francis Joseph has expressed his gratitude to President Wilson for the Christmas gifts bestowed by our nation. The presents were distributed in every city and town of the Dual Monarchy.

Thanks for Christmas Gifts

The American Ambassador pointed to these gifts as the best evidence that there are true friends in America. The presents destined for Hungary arrived at Budapest December 22 and required fifty-two wagons to bring them to the central place of distribution. The Hungarian Minister, Count Stephen Tisza, was one of the committee entrusted with their distribution throughout the country.

France.—Parliament convened on December 22, and voted the war loan without discussion. According to the *Paris Matin*, "French political degeneracy, of which

Opening of Parliament

our barbarian enemies make so much, exists, if at all, only in times of peace. The scenes attending the opening of Parliament show that France has attained the sacred union asked for by President Poincaré at the opening

of the war." The address of the Premier was little more than a restatement of the reasons which led France to engage in the war, and of the determination of the French people not to lay down their arms until their honor is satisfied, and all future conflicts are put beyond the range of possibility.

France, acting with her allies, will not sheath her arms, until reparation has been made for her outraged honor; until she has united for all time to the French fatherland the provinces taken from her by force; until she has restored heroic Belgium to the fullness of her material life and her political independence, and until Prussian militarism has been completely crushed. Only then will it be possible to reconstruct on a basis of justice, a Europe regenerated. Let us continue to have one soul and tomorrow, in the peace of victory, we shall recall with pride these days of tragedy, for they will have made us braver and better men.

The belligerent Powers are now well represented at the Vatican. France, however, is excepted. This is a source of regret to many. M. Hanotaux, a former Foreign Minister, writing on the subject in the *Figaro*, expresses the belief that attempts are being made to prejudice the Holy See against the Allies, "While we, as a result of a fault which is forever regrettable, are without a defender. What is happening to our Catholic protectorate in the East?"

We are now at war with Turkey, by whom the voice of France will no longer be listened to. The successor of the great Leo XIII, who solemnly proclaimed the rights of a Catholic protectorate in the Ottoman Empire, has a duty which he will assuredly fulfil. But shall we leave all the work to him? Never was a permanent and complete *entente* between the Holy See and France more needed than at this moment.

Up to the present, the French Government has taken no notice of this public appeal.

Germany.—There was rejoicing in Berlin at the arrival of the American transport ship Jason with its load of Christmas presents. The papers devoted entire columns to expressions of appreciation.

*Christmas
Largess*

John Callan O'Laughlin and his delegation, who were charged to deliver the gifts, were received in the city hall by the chief Burgomaster, Wermuth, in the presence of the Italian and the American Ambassadors, and of the children of the Crown Prince. Wermuth, in the name of city and country, made an address of gratitude, saying that he was touched to hear amid the roar of cannons the sweet voice of charity. The German press was appreciative of the generous offerings sent from Chicago, and astounded at the large sums collected in New York. At a single bazaar for the widows and orphans of German and Austro-Hungarian soldiers, which closed December 21, a sum of about \$338,000 was secured. Yet this is only one of the New York funds collected for this same purpose.

The soldiers at the front were not forgotten. The Bavarian King saw that every man in his own regiments

was provided with Christmas gifts. The German and Prussian Ministers of State contributed thirty thousand marks for the soldiers who had no relatives or friends to provide them with presents.

Great Britain.—England is setting her house in order, and promises a warm reception to whatever invader may set foot upon her shores. The recent attacks have stimulated recruiting. Land forces are

*Preparing for
Invasion*

being mobilized with greater energy, and arrangements have been perfected, it is said, which will provide a ready defence, no matter what obscure place the invader may fix upon for the opening of hostile operations. Private letters from England give evidence that the people expect an invasion of the enemy, and are fearful, too, of the result.

The welcome given to more than three hundred Belgian refugees by Oxford, University and city, has been most cordial. Concerts have been given to obtain the necessary funds for the exercises,

Belgians at Oxford

and these entertainments, together with a "Belgian Day," for public subscriptions, have brought in a sum of money which will maintain the unfortunate Belgians in some degree of comfort. After consultation with the professors decrees have been published, regulating the admission of Belgian students to university privileges. "Although the claims of their country have prevented all but ten or twelve Belgian students from entering," says the *Tablet*, "the professors, fortunately, are more numerous." Among the professors who have been invited to open courses, Professor Noel, of Louvain, has undertaken to spread a knowledge of scholastic philosophy, "by an address at the invitation of the graduates' Philosophical Society, and by a series of public lectures." According to a writer in the *Oxford Magazine*, quoted in the *Tablet*, "the Belgian professors have become quite an Oxford institution, and bring an element of charm and friendliness to this grim term." More than fifteen hundred Oxford men are in the army, and over eighty per cent. of the Catholic undergraduates have gone to the wars. Of these, David Kerr and Richard Snead-Cox have given their lives for their country.

Ireland.—There is a movement to unite the two bodies of Nationalist Volunteers. President McNeill, of the original body, wrote that so far from being separatists and hostile to the Irish Party, as had

Recent Elections

been charged, they were formed to defeat the Unionist conspiracy against Home Rule, and would continue the same constitutional policy by steady constructive work among the young men in Ireland. The effect of recent differences among Nationalists has been illustrated in the election for King's County of Mr. E. J. Graham, M.P., a candidate who had been defeated at the convention, and for that reason was opposed by Mr. Redmond and the Party organization. The fight was made, not against the Party, but

against the constitution of the nominating conventions, which will probably be made more representative in consequence. Sir James Dougherty, a Liberal Home Ruler, was elected for Derry, unopposed.

A proclamation has been issued against the importation or sale of all arms, except shotguns, which, however, are permitted by special license only. The papers that

have been suppressed include the
Items of Interest Irish Volunteer, Sinn Fein, Irish Worker, Freedom, The Celt and Ire-

land, the only daily that opposed the recruiting policy. Circulation in Ireland of the New York *Irish World* has been prohibited. The suppression and seizures were made under the recently-enacted Defence of the Realm Act, which prohibits any statements in speech or writing calculated to "prejudice the recruiting, training, discipline or administration of any of His Majesty's forces," or otherwise interfere with their success. Offenders may be tried by Court Martial and sentenced to death or penal servitude for life. The result is that news bearing on these matters in the unsuppressed papers is one-sided. Other items record that the criminal cases before the winter Assizes were fewer than usual, that industries generally, except in the linen manufacture, have been stimulated by the war, that the Government has restricted its loans to Irish farmers and the aid promised to the unemployed, and has discontinued Queenstown as a port of call to transatlantic mail steamers for the convenience of British shipping companies.

Mexico.—Early in September the Editor received a letter from a friend in Mexico City, who witnessed Carranza's entrance into the capital and the lawlessness consequent on his arrival. The communication was held against the day when Carranza's agent would arrive in New York to canonize the "First Chief." That day has come; the canonization is under way. AMERICA takes pleasure in playing the "Devil's Advocate," as follows:

*Carranza's
Triumph*

On the day when the news of the Pope's death was announced, Carranza made his entrance: Madero's entrance was heralded by that awful earthquake. A banner was carried before Carranza with the words: *El clero es la obscuridad. La Libertad es la luz.* Most of the other banners bore devices attacking the Church. They have taken possession of all the unoccupied houses of those prominent people who are absent in Europe or in Vera Cruz (The houses seized are enumerated) . . . Last night M— was introduced to one of the two American agents who accompany Carranza, no less a person than the redoubtable Sherburne Hopkins, hero of the now famous revelations of the New York *Herald*. . . . After a long talk Hopkins assured M— we need have no fear: our property will be returned to us and we shall be indemnified for our losses. It sounds too good to be true. . . . Four Jesuits from Tepozotlan were locked in N—'s stables without food. N—'s servants with difficulty obtained permission to give them something to eat. . . . The Jesuits have been submitted to a mock execution; they were led into the yard to face the firing squad. They stood the ordeal well and were returned to their box. . . . The persecution of the clergy seems to be Carranza's outstanding banner. All Catholic schools are being closed: the nuns of — are leaving; you

probably heard of the murder of the Christian Brothers in Zacatecas. . . . It is unthinkable that the Washington Administration should aid and abet men capable of such conduct. . . . Private property is trampled under foot at every step: all motor cars are being seized and battered about by the "chiefs"; in many houses, like N—'s for instance, food for all is exacted at the expense of the owner of the house. The same or worse is going on in Toluca; the neighboring haciendas have been emptied of everything they held. L—'s fine mares, for example, were found in their hiding places and carried off. Needless to say there is great discontent: even the soldiers are murmuring at the *summary executions* for trivial offences when houses, motor-cars, horses, etc., are stolen wholesale by the chiefs. . . . Things are not improving; no sooner does one revolutionist take a measure than another proceeds to contradict. . . . A sign of the times, however, is an article in *El Pais* deprecating some of the more glaring outrages, like the closing of all the tribunals and the occupation or confiscation of private dwellings. *El Pais* was at once suppressed. . . . There are a number of Americans here called "confidential agents" (whatever that may mean) . . . One of them appears especially concerned about the outrages against the churches. He has told M— of some atrocious acts, besides those we have seen here. In Morelia the whole chapter of the cathedral was imprisoned: 500,000 pesos were demanded of them. They could not get the money and were exiled. . . . Sir Lionel and Lady Carden left for England early this morning and I went last night to say good-bye to them. They are glad to get away. Carden's departure completes the triumph of "the watchful waiting" policy, if it is a triumph to have accomplished the ruin and destruction of our unfortunate country. . . . It is easy enough to let loose the savage instincts of the bad element now in arms, but it remains to be seen if it is in the power of even the United States to bring the avalanche to a stop, after starting and helping it to its actual momentum.

This document, less graphic and horrifying than many others in the Editor's possession, gives a fair idea of Carranza, the "scholar and saint."

The unhappy country is still rent into a thousand parts by unholy strife. And saddest of all, the streets of Mexico's cities are running red with the blood of some of her noblest sons, brutally slain for motives of vengeance, without the semblance of a trial. Villa and Carranza are both confident of victory: each has the "Mexican people with him" and each is fighting "for the people," 300,000 of whom have been killed within the last four years. It would appear that Mexico is to suffer a new misfortune in a rupture between Zapata and Villa. Long since Mexicans predicted that this would come about: and there are signs that the prophecy is about to be fulfilled. At any rate it is hard to see how these two uncouth monsters can agree on any plan making for the good of the nation as a whole. Villa appears to be undergoing a grooming from interested Americans, for some office of importance. A letter received from Mexico City, on December 26, says: "Really, Villa seems to have improved since Mr. —, the American visitor, talked to him." This is, to say the least, interesting. Perhaps an American agent can be persuaded to spank the bandit. This may be the grace necessary for his complete conversion to standards of common decency.

TOPICS OF INTEREST

Douay and King James

To the Editor of AMERICA:

Will you kindly explain the difference between the Catholic or Douay Bible and the Protestant or King James Bible? A number of Catholic and Protestant friends of mine whom I have consulted seem to be no clearer than I am on the point.

New York.

H. F. D.

SIMPLE as this question looks at first sight, it really involves a host of others. First of all, most Catholics are probably unaware that the leather-bound volume which graces their book-shelf hardly deserves the name of "Douay" Bible. This at least is the opinion of Newman and Wiseman, who more than seventy years ago called it an abuse of terms to speak of our recent editions as the Douay Bible. Nor has the King James Version remained the same. New editions of the Protestant Bible have been brought out within the last thirty years, which, despite fierce opposition, have gained ground steadily. Taking, however, the question at its face-value, let us see what the difference is between the original Douay Bible and the King James Version as published in 1611.

First and foremost, the King James Bible omits the so-called deuterocanonical books of the Old Testament, while the Douay Version, faithful to its Catholic principles, includes all the books enumerated in the canon of the Council of Trent. In other words, the Protestant Bible omits Tobias, Judith, the Book of Wisdom, Ecclesiasticus, Baruch, both books of the Maccabees, parts of Esther and Daniel. This fact alone should be sufficient to bar the Protestant Bible from any Catholic household. For whatever doubts may have existed in former centuries, whatever arguments Protestants may advance against them, whatever blows higher criticism may aim at their genuineness: the infallible Church accepts them with the same reverence and pious devotion as she accepts the other books of the Bible.

Another essential difference lies in the annotations. Catholics are not allowed to read Bibles which contain no notes, much less such as contain notes of an heretical nature. To explain how reasonable and motherly the Church is in this provision would lead us too far afield. Suffice it to say that the antagonism between Catholics and Protestants on this head springs from principles diametrically opposed. The Catholic Church holds that the Bible is not self-explanatory, that it needs a living teacher for its exponent; to the Protestants, on the other hand, the Bible is as clear and as plain as a child's primer, a book to be had by all, to be read by all, to be understood by all.

The autographs of the inspired writings, it must be remembered, are no longer in existence. The translator then must rely on copies. But these copies themselves were not made from the original. Some were written

hundreds and thousands of years after the autograph. To give but one instance, the earliest copy which we possess of the New Testament dates from the fourth century; that is, it was made some two hundred and fifty years after the Evangelists wrote their Gospels. It would be unreasonable, to say the least, to expect that God would preserve this long line of copyists and copies from all error. God never meant the Bible to be our only rule of faith. Hence He could allow mistakes to creep in, at least in those matters which do not pertain to faith and morals. As a fact, if we compare copy with copy, a host of divergences become at once manifest. The question, then, to be decided by the would-be translator is: which is the best and purest text; which has the fewest flaws; which approaches the original most closely?

Now it is true that in this respect the King James translators seem at first blush to have made the better choice. For they based their version on the original Greek and Hebrew text, while the Douay scholars were satisfied with translating from the Vulgate, itself a translation. But this fact does not prove the superiority of the King James Version. Not only is the text on which it is based, the so-called "received text," considered even by Protestant scholars as of comparatively little value, but the more the Vulgate is examined as to the purity of its text, the higher it rises in the esteem of sound critics. Besides, while strictly adhering to the Latin Vulgate, the Douay translators always had the original Hebrew and Greek within easy reach to verify doubtful readings and to clear up ambiguous renderings.

Both Bibles being versions, it is a foregone conclusion that they differ with regard to the faithfulness with which they clung to the original. Now nobody ever denied that the Douay Version was a most faithful rendering of the Vulgate. Indeed, this is the one objection constantly urged against it by Protestants. Whether this be a fault or a virtue matters not for the present. But how does the King James Version stand in this respect? It is true that the Douay Version was published for the precise purpose of counteracting the " manifold corruptions of Holy Scripture " and the " foule dealing herein by false and partial translations. " But this charge was leveled against the earlier Protestant Bibles. The King James Version, in deference to the vigorous protests of Catholics, largely remedied this evil. However, there still remain some false translations, evidently introduced with the view of making the Bible seem to stand sponsor for Protestant beliefs and customs.

Finally, how do the two versions compare with regard to their style? With few exceptions, the Protestants condemn the Douay Version as stilted, un-English, ambiguous in its terms, full of strange ink-horn words which never were and never would be English. Even among Catholics an occasional tendency manifests itself to repeat these charges. Yet while there may be some reason for them, let us not overlook two facts. The first is that the Douay translators were by no means unschooled

dilettanti, but men who had received the best training of their day and had been conspicuous at Oxford itself both for their ripe scholarship and their literary accomplishments. If fault is to be found with their style, this must not be set down to incapacity, but rather to definite principles purposely chosen and religiously carried out. As they themselves state in the preface, they preferred truth and accuracy to grace and elegance of style. Furthermore, they expected that words and phrases which might at first sound strange, would in the course of time become familiar and pleasing. It is noteworthy that some of the terms which they foresaw would be distasteful for a time, were afterwards adopted by the King James Bible and became naturalized in the English language.

"The substance and the 'woof and warp' of our Douay Version," says Edwin H. Burton in his "Life and Times of Bishop Challoner," "is vigorous and noble English. When the superiority of the Anglican version is urged, as is frequently the case, we must not forget how much, in the New Testament at least, the Authorized Version owes to Reims. In quite recent years this influence has not only been admitted by Anglican writers, but exhaustively studied and estimated."

A. C. COTTER, S.J.

The Young Man and Art*

IN the Middle Ages the Christian artist lived in the shadow of lofty cathedrals and great monasteries. He made his calling a work of devotion and his guilds and clubs educated and safeguarded him. The animating spirit of the artist's craft was well expressed by the inscription over the door of their guild house in Siena, "We are they that make manifest to the ignorant the miraculous things done by virtue and in virtue of the Holy Faith." This noble spirit continued up to about 1500, though great bankers and temporal princes had, in a large measure, superseded the princes of the Church as patrons of art. But owing to the religious revolution of the sixteenth century the artist's prospects were ruined and even great painters found it impossible to make a living. It therefore became necessary to attract the attention of some rich military potentate, rather than to acquire artistic skill. Artists became hangers-on in the courts of royalty. To please a worldly-minded patron they learned to paint flattering portraits and seductive pictures of fair ladies. This state of affairs continued till the time of the French Revolution, when kings, princes, their fair ladies and flattering artists were all destroyed by an infuriated people.

During the last hundred years, a world-wide effort has been made to revive the artistic professions. But this effort has been made for the most part by non-Catholic forces. The very best art schools are in Paris, created and appointed by an anti-clerical government. All the

lectures and the text-books used have an anti-Catholic turn of thought. Good and pious men, to be sure, go through these schools, and afterwards, by natural ability and supreme devotion to their art, a few arrive at even international honor. But it is a dangerous education from a Catholic point of view, and the spectacular success of a few great men is in no way shared by the rank and file of those that study art.

Nowadays the greatest financial success usually comes to the portrait painter and the illustrator. Illustration is a step toward industrial art. As we are a great industrial nation, in time we shall, no doubt, give worthy employment to thousands of artists now unemployed. But this day is not yet at hand.

Pious Catholic artists naturally look back with longing to the centuries when the Church was an ever-ready patron of the fine arts, and there was a place in the work for every one. But efforts in the direction of religious art are very apt to cause trouble for the artist, as the whole art world is anti-Catholic. And Catholics themselves, at least here in America, fail to understand their artists. Three or four well-known examples will explain the situation. One of the greatest French artists of the last century, Hippolyte Flandrin, tried to bring about a revival of church decoration in his own time and country. The decorations he did in St. German de Pres and St. Vincent de Paul in Paris assure us of his everlasting fame, but these great works were done at a financial loss to the generous and enthusiastic artist. For he had to paint portraits to provide even the necessities of life for his wife and family. His life was sad, but he was a wonderful artist, and his name has marked an epoch in the history of France.

Another great Catholic artist of the last century was the Englishman, Welby Pugin. He was an architect and ornamentalist; his greatest success was, perhaps, the work he did in designing the details for the Houses of Parliament. But he was a very religious man determined to do something for the beauty of the Catholic churches in England. He achieved a great deal, and yet he was a bankrupt and died broken-hearted when only about forty years old.

Here in America we have had great Catholic artists, and preeminent among them stood John La Farge. Honored during his lifetime, both in this country and in Europe, to an extent that few men of any profession have yet enjoyed, he, too, had a taste of bankruptcy. Fortunately, his artistic talents were so great and his friends so true, that he was able to surmount all obstacles and continued to produce great works of religious art up to the year of his death. His name will be ever memorable in the annals of America, while his beautiful paintings and stained-glass windows are to be seen in every American city of importance. The pity is, that Catholics seldom patronized this famous artist, and his greatest works of decorative design are outside the Church.

At the present time a Catholic boy taking up the study

*The twenty-fourth of a series of vocational articles.

of art must expect to be under particularly adverse circumstances from the beginning to the end of his career. Anti-Catholic sentiment will poison his early training, and a lack of sympathy from his own people will embitter his years of maturity. Let him take warning from the fate of our greatest American sculptor, who was once an altar boy in a church down on the East Side of New York. His great talents won for him fame, honor, distinguished friends and comparative wealth. But he lost his Faith and died outside the Church.

The only serious effort to rectify the unfortunate conditions under which Catholic art students are bound to live was made some twenty-five years ago by the Jesuit Fathers in Paris. They formed a club or gild of artists, frequented not only by art students, but by such men of distinction as John Paul Laurens, Aman Jean and young Flandrin, the son of the great church decorator. This little club in the Rue de la Chaise was intended to meet our needs, spiritual, temporal and artistic. I shall always remember the pious devotion of the boys at Mass in the little chapel, which the younger artists had decorated themselves. And as a relief from the turmoil in the Beaux Arts, I shall always remember the tranquil joy of a retreat at Clamart. This gild of artists might have grown to vast proportions had not the French Government's Associations Law put an end to it. Such a club of Catholic artists is very much needed here in New York as a guide and restraining force among our many students.

As final advice to parents and to art students, it can be said that a young man taking up art ought to have not only enough money for his student days, but a certain amount of income on which he can count for later necessities, as is expected in the professions of medicine or law. The profession of art in modern times is one in which many men achieve great fame and social position. But even the greatest artistic success, under modern conditions, fails to guarantee financial prosperity. But in spite of the alluring nature of the artist's calling, parents should be seriously warned against sending their children away from home to study art before their characters are fully formed, unless special precautions are taken to counteract the anti-Christian influence of the ordinary places in which young people prepare for an artistic career.

WILLIAM LAUREL HARRIS.

Ideal Union of State and Church

FOR a civilization largely non-Catholic and even non-Christian the true conception of the ideal union between Church and State has become almost unintelligible. Catholics themselves have often been imbued with current notions concerning its scope and nature. It is looked upon as an enforced condition imposed from without. Yet in reality it is something as obvious and natural in a truly Catholic country as it is unthought of and impossible to-day in lands like England or the United States.

It is not a contract of patches and compromises, such as men now have in mind; but a free, vital, mutually helpful and desirable cooperation of the spiritual and temporal power that can be compared only to the intimate relation existing between soul and body.

The intrinsic reason for the perfect union of Church and State in a "civil society of Catholics" arises from the fact that the same men are at the same time citizens of the State and members of God's visible kingdom upon earth, the Catholic Church. Under such conditions they do not, as citizens, forfeit either their civic rights or the full, free and reasonable exercise of them. But as subjects of Christ's kingdom, obviously they must likewise bear in mind the spiritual interests of the Church, the salvation and sanctification of souls. These, however, are not things foreign either to their own good or to the welfare of the State. Consequently there is no violence done to the most complete personal freedom in this union of a Catholic State and the Catholic Church. Rulers and subjects, by their voluntary acceptance of Catholicism, openly acknowledge, as a first truth of their holy Faith, that the last and supreme end of man is eternal life. To give this, and to give it to us more abundantly, Christ came into this world. To it the temporal interests must, therefore, be subordinated, whether in man's private, domestic or civic capacity. Such precisely was the meaning of our Divine Lord when He taught that but one thing is necessary, the attainment of eternal life. The individual, therefore, in thus subordinating his temporal to his eternal interests makes no enforced surrender of any personal liberties, since both interests are equally his own.

"Seek ye, therefore, first the kingdom of God and His justice, and all these things shall be added unto you." Such is at the same time the commandment and the promise of our Lord. A civil society which regulates its civic actions and institutions in conformity with the teachings of Christ, authentically interpreted by the one divinely commissioned authority upon earth, will have little need to fear for its temporal order and happiness. The splendid argument of St. Augustine, quoted by Pope Leo XIII, is here in place:

Let those who proclaim that the teaching of Christ is hurtful to the State, produce such armies as the maxims of Jesus have enjoined soldiers to bring into being, such governors of provinces, such husbands and wives, such parents and children, such masters and servants, such kings, such judges, and such payers and collectors of tribute, as the Christian teachers instruct them to become, and then let them dare say that such teaching is hurtful to the State. Nay, rather let us ask, can they hesitate to own that such discipline if duly acted upon, is the very mainstay of the commonwealth? (*Epist.* 138.)

True Christianity, therefore, as St. Augustine implies, must be interfused through our domestic, economic, social and civic life. It can not be dispensed with even in our international relations without prejudice to the common welfare. Apostrophizing the Catholic Church, St. Augustine exclaims:

Thou joinest together, not in society only, but in a sort of brotherhood, citizen with citizen, nation with nation, and the whole race of men, by reminding them of their common parentage.

The dream of international peace, of the universal brotherhood of man, of the golden millennium upon earth, as far as this is possible, can be realized only in the return of the world to his solicitous care who is the Father of Christendom, the Vicar of the Prince of Peace, the one universal Pastor to whom alone Christ committed His lambs and His sheep, that there might be one Fold and one Shepherd: "Feed my lambs. Feed my sheep."

That a perfect obedience to the divine will can only be fruitful of a nation's highest good, even from a temporal point of view, all must admit, and history bears witness to the fact. It is no exaggeration to say that all we most highly prize to-day is in a manner to be accredited to the union of the Catholic State with the Catholic Church in an age when barbarism was still contending with civilization. In his encyclical, *Immortale Dei*, Pope Leo XIII writes:

There was once a time when States were governed by the principles of the Gospel teaching. Then it was that the power and divine virtue of Christian wisdom had diffused itself throughout the laws, institutions and morals of the people; permeating all ranks and relations of society. Then, too, the religion instituted by Jesus Christ, established firmly in befitting dignity, flourished everywhere by the favor of princes and the legitimate protection of magistrates; and Church and State were happily united in concord and friendly interchange of good offices.

The blessings which in such an order accrued to the State surpass all estimation. They can never, as the Pontiff says, be blotted out, or even obscured, by the craft of any enemies of the Church of Christ:

Christian Europe has subdued barbarous nations, and changed them from a savage to a civilized condition, from superstition to true worship. It victoriously rolled back the tide of Mohammedan conquest; retained the headship of civilization; stood forth in the front rank as the leader and teacher of all, in every branch of national culture; bestowed on the world the gift of true and many-sided liberty; and most wisely founded everywhere numerous institutions for the solace of human suffering.

It was under the auspices of religion that these great undertakings were set on foot, and by its aid that they were accomplished. They would have been impossible for the State alone. Neither could the Church have achieved entire success without assistance from the civil power. The evidence of the confusion which since then has followed owing to the loss of this supreme ideal, of the perfect union of the Catholic Church and the Catholic State, is only too apparent. We behold it in the universality of economic disorder which, even amid the changing industrial conditions of to-day, the Church could have prevented by acting in cooperation with a Catholic State. We see it in the darkness of rationalistic error and ignorance that has fallen upon the nations deprived of all true knowledge of a Divine Christ, of an

eternal sanction, of a redemption from sin that must be applied to their souls. We witness it in the flames of war that now envelope the earth in an almost universal conflagration, because the plea for peace from the throne of Peter is no longer heard or heeded. It is doubtless true that no union of Church and State could ever entirely hold in check the passions of men; but it could abate their violence, could convince them of error and sin, could, in fine, as of old it did, lead them back from disorder and violence to repentance and love.

This paper treats only of the perfect union of Church and State as it existed during certain periods of the Middle Ages, when the Church was free and unhampered. We have said nothing of those partial unions in more recent days, which have often proved helpful to the State and its citizens; but at times, too, were used to make the Church the vassal of the State. The former has not tyrannized over the State at any period; but the latter has often tyrannized over the Church, has arrogated to itself her power, and has even used her name for its own political ends. JOSEPH HUSSLEIN, S.J.

Benedict XV and the War

FIVE years ago Tolstoy found it difficult to conceive a position more full of misery than that of the then Christian world, with its nations armed one against the other, its ever-increasing taxes for ever-increasing armaments, its growing hatred of the workers for the wealthy, and war hanging over all like the sword of Damocles, and certain soon or late to fall. Now that it has fallen, the resultant miseries are more difficult to realize. Never before has war presented horrors more varied or comprehensive. With the wisdom and paternal solicitude characteristic of his sacred office, the Holy Father points out the true causes and the only permanent cure of this awful and all-embracing calamity.

This world-conflict did not originate in Serbia or Belgium, in palace or cabinet or war-office. Its seeds were sown in the irreligious principles and the immoral and unscrupulous practices of governments and peoples, which for generations have been corrupting the very vitals of society. Not to go beyond the reach of living memory, Prussia celebrated her victory over France and her German hegemony by establishing a Kulturkampf of persecution and prosecution against the teachers and teachings of the Catholic Church, and when the Church regained comparative liberty, thanks to the Center Party in which German Catholics set an example to the world of virile loyalty and organized religious independence, Kulturkampf principles continued to obtain among the disintegrating Protestant sects, and free-thinking philosophy replaced the Gospel of Christ, not only in school and manual and the literature of vogue, but even in the pulpit. France, learning nothing from defeat, soon outdistanced Prussia in religious persecution and, unlike Germany, has shown as a

government no repentance. Making irreligion her program and boast, she bent her energies to "quench the lights of heaven," closed and confiscated Catholic seminaries, schools, churches, hospitals and institutions, blotted the name of God from her text-books, tore down the crucifix and all religious tokens, set a black mark against any official who entered a church, and everywhere turned religion out and slammed the door in its face.

"In England as well as in France," cries Father Vaughan, "God and God's commandments have been ignored, spurned, defied." Has not England, he asks, flaunted her irreligion in one's face, cast off what she calls the intellectual and moral shackles of dogma, replaced them by skepticism, spiritualism, paganism, militant suffragettism, drunken and carnal immorality, and erected to herself the gods of luxury and chance, till her vices "have provoked the Almighty and helped to bring about this war-slaughter which is so terribly scourging us for our sins?" Of Russia's persistent persecution of the Church, continued to this hour, there is no need to speak; and Catholic Austria, governed by a Catholic emperor who rather reigns than rules, has been long dominated politically by an unscrupulous clique of Masonic free-thinkers and non-Christian financiers that have been hampering the Church in school and sanctuary, tampering with her marriage laws, and by sundry statutory devices shackling her liberty. In all these countries, and not a few others—even Belgium, the faithful Job of the nations, is not blameless—irreverence, frivolity and luxury kept pace with the scientific inventions of the century, and the four disorders outlined by the Holy Father were operative: want of mutual love among men, contempt for authority, injustice of class toward class, and making material welfare the sole object of human activity.

Christian wisdom has been long discarded in the government of nations. The Catholic Church and the Roman Pontiffs had been laboring for many centuries, and with no small success, to substitute for the ferocious custom that "he shall take who has the power and he shall keep who can," the Christian rule of justice and charity between nations and men. The nations and rulers that broke away from the Vicar of Christ reverted to the barbarous law of selfish might, and in large measure imposed it on the governments that remained nominally faithful. It was said that for three hundred years history has been a conspiracy against truth. For the same period the cabinets of ruling nations may be said to have been conspiracies against justice. When in the third period of the Thirty Years' War France threw its weight in favor of the Protestant princes, selfish opportunism became permanent in national policies. France got Alsace and later Lorraine in reward, and Prussia, awarded independence from Poland, waxed strong enough to snatch them back. The rest were equally unscrupulous as opportunity served. Wherever treaties were in the way they became

"scraps of paper," from Poland to Pretoria and Bosnia, and their violations were bolstered by tortuous hypocrisy, until Christian justice and truth, not to say charity and honor, grew so obsolete in chancellories that diplomacy became a synonym for astute mendacity, and the Ministries that should fail to seize on their neighbors' weakness for their own aggrandizement would be deemed traitors or imbeciles. What governments needed or thought they needed was right when they had power to take it, and to be weak was to be wrong. Like Achab and Jezabel they felt justified in seizing Naboth's garden if it would strengthen their strategic or commercial position, or scientifically round out their frontiers, or had sometime belonged to their kin, however distant; and we know the end of Achab and Jezabel. Of the five great contending powers, to exclude Turkey and Japan, there is not one that has not robbed and justified its robberies by success; and unlike Achab they did not even offer Naboth compensation.

Coincidentally philosophers framed a code in accord. The good was defined as what was good for individual or nation or what they thought so; and when they made it good they had it proved. This code worked into industries and trades and commercial relations, with a like result. Again might was right, and the weak and poor went under. Those who proclaimed the law of Christ, of justice and charity and brotherhood and the natural rights of humanity, and were foolhardy enough to try to enforce it in business and government were laughed at as feeble-minded obscurantists, denizens of the Dark Ages, jetsam from the backwaters of time. To university dogmatists, leaders of thought, moulders of policies, Christianity and its principles were negligible or contemptible. Faith was well enough for unenlightened people while it kept quiet and unobtrusive—the Galileans might be disregarded in Galilee—but when it dared to guide and animate the thought and conduct of men and the policies of peoples, Herod laughed at it, Pilate condemned it, and the pharisaic and imperial-minded crucified it. With the revolt against religion, the ideas and manners that Pope Benedict speaks of began to evolve, till drama, press, literature, dress, social customs and amusements almost sank to the level of degradation suggested on the pagan walls of Pompeii. Invention and material progress were glorified till they culminated in the Big Gun. Then, Christian justice and charity having been ousted by tyranny and greed and conscienceless ambition, all the big guns went off, devastating cities and homes and decimating the manhood of nations. *Quidquid delirant reges plectuntur Achivi*, which may be translated: "When ministries make war, 'tis the people are slaughtered." And the justice of an injured God permitted it.

The conclusion that men must reach and realize is admirably stated by the Father of Christendom. Briefly, they must come back to God, renew all things in Christ, and bring back Christ to school and home and cabinet. The

nations not only robbed one another but, by act or connivance, they robbed the Vicar of Christ of the civil independence, which in Christian days rulers and peoples had given him for the protection of the Church's liberties and their own. They must give it back. They deemed him so negligible that they found him worthy of no seat in their great Peace Tribunal of the Hague. They now see the result; and tribulation is bringing them to see that the Vicar of the Prince of Peace, who counts his spiritual subjects in all lands, is the only arbiter who can impartially adjudicate the conflicts and command the confidence of peoples. It is the right and, at this time, the duty of Catholics to insist that the Holy Father shall be again made independent of secular power and thus free to use efficiently the power God gave him for the peace of the world.

MICHAEL KENNY, S.J.

Mission Movement among Catholic Students

"If the students of the Far East are to be won over to Christ it must be accomplished by the students of the West." This significant saying of John R. Mott should unroll before the eyes of our Catholic students the grand panorama of Catholic mission work. The Catholic Church has urgent need of a universal and broadly outlined cooperation of all well-educated Catholics, if she is to accomplish her mission task. This holds true especially for the civilized countries of Asia. To cultivate the understanding for mission work and to incite to an active cooperation, personal and financial, among all classes of Catholic students is the important task of the Catholic Student Mission Societies.

For this purpose it is necessary that student mission circles should be introduced into our Catholic high schools and colleges, while the movement itself should develop to international proportions as soon as possible. In the Protestant camp individuals have engaged singly in mission work, as we have seen, and by their untiring efforts have brought about the widest extension of the movement among students in all parts of Europe and Asia. The Catholic mission movement also has need of able leaders, who with a world-wide view and self-consuming energy will carry the banner of the world mission from college to college, massing into one immense army the Catholic students of the world.

While the mission idea must thus grow extensively it must also grow intensively among the members of the various missionary circles and associations. This intensive growth must be encouraged both by the written and the spoken word. Whoever has realized the importance of the mission idea should endeavor to enlist for it the active sympathy of his immediate environment. Mission circles should be organized among us and made so popular that they can become a standing institution. Such student circles exist at present at Münster, Tübingen and Freiburg. The attendance at Tübingen became so large that it was necessary to form two circles. The meetings, at which a member of the circle reads a paper upon some live mission topic, take place every second week under the direction of a private tutor of the Wilhelmstift. A students' mission league likewise existed at Louvain, and was devoted to the missions of the Congo district.

The discussions at the students' mission circles can be made to bear upon some mission publication, or the conditions and needs of some mission country. Among theologians the dogmatic-biblical argument of the mission duty or similar topics will offer a suitable subject. As soon as

some able student with the right understanding of affairs and with some pedagogic skill takes the initiative, success will be certain. The board of directors of every student missionary society will do well to arrange at least three general meetings during the winter term. As these student mission societies will regard as their object not only the arousing of a lively interest among the members of some very select circles of their high school, college, university or seminary, but above all the spreading of the mission idea among all classes of educated Catholics, it is hoped that their general meetings will be open to all those classes who are admitted to other Catholic societies. In general it will be well to invite outside talent, professors, missionaries, etc., but, if possible, the members themselves should be encouraged to take an active part in the speeches and discussions. This should be the case especially in exclusively theological institutions. The first meeting of the winter term should be preceded by a thorough preparation and should be opened with great solemnity, as it might serve at the same time as a conference for the recruiting of new members.

Of no less importance is the spread of good literature. Independent characters form their judgment mostly by private reading. Especially to be recommended are the *Annals of the Propagation of the Faith*, of which at present 350,000 copies are printed bi-monthly in English and in the other principal languages of Europe. The *Annals* contain letters from missionaries, news of the missions, and reports of all money received and apportioned by the "Society for the Propagation of the Faith." An illustrated magazine, *Catholic Missions*, is also published by the society in the United States, which should be found in every mission circle. To give a list of all suitable literature at this place would be impossible. Every seminary and college mission circle should at the earliest possible opportunity consider the establishment of a small mission library. Those interested in the Students' Missionary Movement can apply for all necessary information to Rev. Bruno Hagspiel, S.V.D., of St. Mary's Mission House, Techny, Ill.

The development of missionary vocations, so extremely important and necessary at this time, likewise calls for special attention and active work. Here our methods differ essentially from the common Protestant practices. It is easily understood how Protestant mission circles win over thousands of students by their grand display. The Protestant missionary receives a large salary, and may take with him his wife and children, thus enjoying the pleasure of family life in the midst of his missionary labors. It frequently happens that Protestant missionaries marry at the age of twenty-three years when no law or medical student would think of marriage. The Catholic missionary is poor voluntarily, is obliged to lead a celibate life, and his only joy is his devotedness to his calling and to his supernatural ideals. His vocation demands an unreserved surrender of all that is dear and pleasing to him in this world, something which is beyond all revivalist appeals, and is possible only after the most arduous course of self-denial. The results therefore, of the Protestant propaganda, with its vast numbers of missionary candidates obtained by the Anglo-American Volunteer Movement, are neither to be achieved nor attempted by our Catholic Student Movement. Missionary vocations will beyond doubt increase of themselves in our student world by means of the systematic and persevering enlightenment of our student mission circles. The best and most noble characters will feel themselves attracted by the high ideal of the missionary calling.

Student mission circles, however, have still another important task to fulfil. It regards those who are not directly called to the missions for heathens. Students whose view of the world mission has been broadened by the courses of studies

offered, will later on in their various positions lend support to the mission by their influence over others and by their personal generosity. The financial support of the missions is at present one of the most urgent needs of our time. It is furthermore to be hoped that a great number of our well-educated Catholics will, after becoming familiar by a thorough course of mission study with American interests abroad, feel themselves moved to secure a lucrative position in our colonies or in the foreign mission field.

A movement, finally, which has for its object the propagation of our holy religion can not forego the powerful means of prayer. Common prayer for the mission and for the awakening of missionary zeal among the Catholics of all countries is especially in place during the students' services. By duly regarding the foreign missions at the various college services it would soon be brought to the attention of all students that the stupendous task of Christianizing the world is not the occupation of a few private mission circles merely, but the sacred duty of every sincere Catholic.

Since, however, the mind must be steeped in religion ere true missionary zeal is at all possible, it is of vital interest to the mission movement that it promote, without obtrusiveness, but with a fixed purpose, all organizations that have for their object the advancement of religious life and of practical Christianity among the people. Here I would make special mention of the retreats for laymen conducted by several Orders and Congregations. In this manner the mission movement would also serve to strengthen Catholicity in the home country, by arousing interest for the great tasks of Mother Church and by teaching the public profession of our religious convictions.

FREDERICK SCHWAGER, S.V.D.

The Higher Detachment

ONCE upon a time, as is related in the memoirs of Cardinal Vespertini, there lived a saintly Pope whose concern for all the churches was so unremitting that his health became seriously undermined. Observing this, the court physician secretly left in the apartments of his Holiness two frolicsome kittens with pedigrees far longer than their tails. From that day, at tests the veracious chronicler, the Pontiff began to mend because he found in the gambols of those little animals just the distraction he needed. For every evening after his audiences were over, his counsellors dismissed, correspondence finished and breviary read, the Pope would sit in his study for an hour or more watching with keen enjoyment the two frisking kittens. The gentler and more amiable one his Holiness used to call Urbi, while the other, being very mischievous and roly-poly, was dubbed Orbi. This amused exceedingly, of course, the Cardinal Secretary of State who always laughed "sans intermission," whenever—and that was often—his Holiness alluded to the little creatures' felicitous names. Vespertini hints, indeed, that this unfailing appreciation of the papal witticism by the Secretary of State influenced, more than is commonly known, the Pope's foreign policy and that certain extraordinary privileges granted a religious congregation of which the Secretary was Cardinal Protector, are dated by a singular coincidence the very day that his Eminence made a witty remark about "your Holiness's ecumenical kittens."

But Fra Pacifico, this genial Pope's confessor, the memoirs relate, was a grave monk who regarded his august penitent's habit of watching Urbi and Orbi's antics as a most unpontifical form of recreation. "None of your Holiness' predecessors," he would remonstrate, "is recorded to have done the like." But the Pope would only smile, murmur, "Nice customs curtsy to great kings," then continue to enjoy the playful kittens. Deeply concerned, the confessor then wrote a profound work on "The Nine De-

grees of Detachment" which he dedicated with permission to the Holy Father. In the book's lengthy treatise on the "Eighth Degree," the author took care to call attention to the perfect renunciation practised by the first Pope. For St. Peter, it was pointed out, not only left, when the call came, the shabby nets he was mending at the time, but also gave up generously in order to be a fisher of men, all the nets, however new and strong, which would have been his, had he decided to remain in Galilee to the end of his days plying the fisherman's craft.

Whether or not the Pope after reading that passage was stricken in conscience and banished from his chambers forthwith the frivolous Urbi and Orbi, Vespertini, much to the disappointment of posterity, does not tell, but interrupts his narrative to eulogize enthusiastically "The Nine Degrees of Detachment." How well deserved was the Cardinal's encomium of the work there is now no means of knowing, for the book has not come down to us. In the disappearance of good Fra Pacifico's volume, ascetical literature has doubtless sustained an irretrievable loss, for it would be exceedingly profitable to learn just how those higher reaches of renunciation could be attained.

It is not hard to surmise of course what the proper object would be of the earlier degrees of detachment. The repression of self-will, self-seeking and self-love in their cruder and more "primitive" manifestations would no doubt be the daily task of pupils in renunciation's elementary school. How to keep free from the contagion of the world's slow stain, withstand the witchery of nonsense and deny the flesh its subtler appeals might well be the study of more advanced scholars, and Vespertini, by his reference to that passage in the eighth treatise of Fra Pacifico, indicates the nature of the next degree. It doubtless taught in theory and practice how to free oneself from those little human weaknesses that still hold captive many who gained long ago the heights of sanctity. Though the penitent of Fra Pacifico, for all his wisdom and holiness, had not attained the eighth degree of detachment, as is clear from the delight he took in the gambols of kittens, which of us does not number among his more amiable and high-minded friends some who rise successfully, at least now and then, to the practice of the eighth grade of renunciation?

Sebastian, for example, has a passion for writing letters, yet for weeks and weeks he will neglect certain correspondents completely. Thus he practises all but perfect detachment. Answering a friend's communication promptly is a temptation to which the general run of men yield almost daily. But to have a burning eagerness to write, yet refrain persistently from sending a single line—Ah! there is a practice of renunciation that does honor to our fallen nature.

Or take the instance of Muriel, whose celestial intimacies, cynics would say, impair her domestic usefulness. But these ill-natured gossips are of course quite wrong. For it is only because of her firm grasp on the higher principles of detachment that Muriel can be content with making only seven retreats each year whereas some of her weaker sisters contrive to get in ten or even twelve. Reginald, too, who for some unaccountable reason has not yet been asked to be a member of the firm that employs him at a salary absurdly out of proportion to his commercial value, is mounting rapidly to consummate detachment. He denies himself every other Monday the high-priced tobacco he feels that a man of his refinement should exclusively use.

But Mildred's passion for renunciation is so intense that she can well be called not only a true proficient in the eighth degree but even a sojourner, for at least three minutes at a time, in the lofty regions of the ninth degree. For Mildred had worked out a philosophy of life, that would always keep smooth and untroubled, as she hoped, the current of her days and, having taught her to draw "music even from the stones of care," would at last lead her with an unwrinkled brow to a serene old age.

The basic principle of this system Mildred found expressed in the apothegm: "Center thy affections on thyself: thou canst then be sure they will be returned."

However beautiful in theory this philosophy might be, Mildred soon discovered that in practice it was full of imperfections. Though she incessantly strove to win the love of her own heart by seeking nothing but her personal comfort and advantage, she observed with astonishment that, owing to her innate nobility of soul, this new rule for the conduct of life instead of increasing her admiring love for herself was actually causing its rapid evaporation, and what was worse, she was losing all her friends. In consternation Mildred then flew to the other extreme, laid seriously to heart the counsel of the bewildered Stephano: "Every man shift for all the rest, and let no man take care for himself," and developed such an insatiable craving for renunciation and self-sacrifice that she made all her kith and kin very uncomfortable. For she annoyed them by incessantly asking: "What new service can I do you now? What further kindness can I show you?" and squandered her means buying "unbirthday presents" for all her acquaintances.

A crisis, however, was averted by Mildred's sudden and lasting attainment of the ninth degree of detachment. For the highest perfection of that virtue, as Fra Pacifico would doubtless tell us, had his renowned book only been preserved, consists in heroic detachment from detachment itself. The proficient in the ninth degree so tempers and restrains with prudence and common sense his master passion for renunciation that he becomes the most engaging character imaginable. In him the virtue, without losing its vigor, is rendered altogether attractive, and blossoms forth into a thousand lovely manifestations. Much as he would prefer depriving himself, for instance, of this or that little indulgence, he renounces, out of a generous love for those with whom his lot is cast, the desire for renunciation and thus makes piety amiable and winning.

To know just when and how to practise this ninth degree of detachment is by no means easy. The peril of self-deception is great and Satan often enters robed in light. But many of the saints and holy ones, notably Paul of Tarsus, Francis of Assisi, Ignatius of Loyola, Francis of Sales and Teresa of Avila were adepts in the art of renouncing renunciation in order to make piety attractive to those who mistakenly considered the devout life a gloomy, joyless thing. As the same lesson must be taught the world of to-day, there are needed, numerous and zealous aspirants to the practice of Fra Pacifico's "Higher Detachment."

WALTER DWIGHT, S.J.

COMMUNICATIONS

Work for Women

To the Editor of AMERICA:

In your issue for December 12 there is an article, entitled "Work for Women" by Martha Moore Avery. It develops one side of an important question. I should like to call attention to another view of the matter. We should be glad indeed to see our Catholics all joined together in subjects of general interest and of benefit to all citizens, so that there would be no need of cooperation with those outside of the Church. That, however, is something for which we in this country are not yet prepared. The fact is we must cooperate with non-Catholics in many ways in order to obtain desirable ends. Mrs. Avery puts the matter so strongly as to make one believe that it is very wrong to cooperate with those outside the Church, and that it is a serious danger to be avoided at all costs. The issue is not new. In Belgium and Cologne it caused bitter discussion and consequent lack of sympathy between workmen and the hierarchy, and the voice of the Pope had to be invoked to put a stop to the over-zealous so-called Catholic side.

The truth is that we must cooperate at times, that is we must make use of the help of those outside the Church in non-religious matters, in order that we may benefit many of our own and prevent them from falling into evil ways. This is clear for many reasons. We have not the wealth to maintain alone the organizations that are necessary to obtain the objects we desire. Again we often need outside influence. There are occasions when material advantages for our poor can be gained only by joining with others; distinct prejudices would rise up against us, were we to strive to gain non-sectarian objects on a sectarian basis. Besides we should lose a great many prospective beneficiaries who would fall under the influence of Protestants who are working along similar lines. These losses can be prevented by making use of the good offices of those outside the Faith. By cooperating with non-Catholics our Catholic women are enabled to help our Catholic poor in a material way: once this has been done a first step has been taken toward assisting them in a spiritual way. Thus to those who seek only the loaves and the fishes, the bread of salvation can be brought. We acknowledge that there are some dangers for those who so cooperate on a non-religious basis; but the conclusion goes no farther than this: Catholic women whose faith is weak should not be allowed to engage in the work.

It would be well if all Catholic churches had parochial schools for their children, but until we have them we must use the public schools for the benefit of our little ones. So too with organizations whose object is the material assistance of the people. We must have recourse to them so that our Catholic brethren may not be injured or hindered in their quest for betterment. In some departments we can confine ourselves to Catholics and should do so; but there are many other phases of activity where we must have cooperation with others; and if there be danger in such cooperation, as there may be with some weak characters, workers must be chosen only from those who are able to cope with the circumstances. We are not such a power in this land that we can obtain all that we need without this cooperation, and it is unwise to over-exaggerate its danger.

D. J. McMAHON,

New York City.

Supervisor of Catholic Charities.

A Catholic Daily

To the Editor of AMERICA:

The "Catholic Daily" was a most timely topic in your recent issue. Arthur Preuss advocated it long ago. It is a shame that rank infidelity in the "yellow" press should mould our public opinion; and that those whose duty it is to establish a strong defence for the Church show such little interest. Recently the present writer spoke to a prominent State official, a Mason, about the cruel treatment of the Catholic priests and nuns in Mexico. He replied: "They are getting what they have long deserved." When our institutions have been taxed, confiscated, turned into barracks, gymnasiums, market-halls, as the case is now in Portugal, Italy, France, and in some places in Germany, it will be too late to complain. The suggestion, of forming a company of two thousand subscribers at \$100 each, could easily be realized if nearly all the priests in the United States would buy the stock, and if laymen would do so, too. The Omaha *True Voice* was established in this way.

Crofton, Neb.

C. BREITKOPF.

To the Editor of AMERICA:

I have read with deep interest in a recent issue of AMERICA the article on the necessity of "A Catholic Daily." To show how I appreciate the issuing of such a paper, I will take five shares of its stock at \$100 a share. I trust that Catholics in-

terested in the matter may be found in sufficient numbers to subscribe the necessary funds to establish the paper on a firm basis.

Franklin, N. Y.

R. O'D.

To the Editor of AMERICA:

The crying need of the Church in the United States is Catholic dailies. There should be one at least in every large city. Why is the spirit of worldliness growing among us? The answer is clear. The daily breakfast-food of the majority of our people is the secular morning paper. Nor is this enough; a secular evening paper is read as well, perhaps more than one. And the consequence is distraction and corruption of mind. Here is the cause of our leakage. The Catholic weeklies are not sufficient. Catholics do not read weeklies. The news these journals publish is old, and the general taste has been vitiated by the reading of the daily newspaper. Why do we not take courage, and trusting to God's help and to our Immaculate Queen's intercession, begin to issue a Catholic daily?

Woodland, Cal.

M. W.

Mexico's "Unsmiling" Children

To the Editor of AMERICA:

I am sending you a donation for the sufferers in Mexico. I believe that some measure of relief is being obtained for the poor nuns and priests who have undergone so much. Mrs. Hendrix's letter, however, is the most pathetic I think I have ever read, and should not go unheeded. Mexico, I fear, will need our utmost charity. I wrote a letter to the New York *Sun*, hoping they would publish it, but they did not do so. Somehow our boasted American charity seems to be closed against Mexico. We Catholics must do all that lies in our power. I should prefer that the contribution should go to the "unsmiling" children of Matamoras. You, however, know best. Send it wherever it will do most good.

Stamford, Conn.

J. M. MILLER.

Why Send Girls to School?

To the Editor of AMERICA:

In your issue of AMERICA for December 12, what happened to P. L. B.? Having embarked on an apparently safe cruise in the direction of modern convent education, he voyaged by way of the Victorian Era, and lost himself at Grandma's. Had he been supplied with catalogues of present-day Catholic colleges for women, never, oh! never, in his finest frenzy, would he have accused Arabella of allowing the biscuit to burn because of her absorption in even so exciting a volume as the "Life of Saint Rose of Lima."

After three and a half years at the College of Saint Elizabeth, to say nothing of earlier days at various academies conducted by Sisters, I have yet to meet the type of girl who would forget Edward's dinner. Not to dwell on Arabella's merely human interest in the dinner, an interest which she has in common with Edward, and which proceeds from an unromantically healthy appetite, I should like to direct attention to her scientific regard for the things that help to make home "the brightest, cheerfulest spot on earth." This regard is due to her college course in Household Arts and Domestic Science, a course including, among other attractive branches, the principles of cookery, serving, planning menus, home nursing and diet for the sick, sweeping, dusting, washing, ironing, and general household management. In the Academy of Saint Elizabeth, where similar courses are offered, the work in plain sewing is required of all students regardless of their plans for the future.

Nor does Saint Elizabeth's alone, among Catholic institutions, uphold the practical side of woman's education. The colleges of New Rochelle, of Mount Saint Vincent, and others, give the home-making course its proper place in their catalogues. And P. L. B. believed that Arabella would refuse to sew on a button! Does he wish his last lingering doubts about convent education together with his prepossessions for Victorian seminaries to vanish into that nothingness where finishing schools have long since deservedly gone? Let him visit Convent Station, New Jersey. It is on the Delaware and Lackawanna railroad, forty minutes' ride from New York. The trip will undoubtedly afford him more pleasure and land him at a safer destination than that other voyage recklessly begun with the futile question, "Why Send Girls to School?"

Convent Station, N. J.

A. H., '15.

To the Editor of AMERICA:

I have just read with much pleasure the article entitled "Why Send Girls to School?" in your issue of December 12. I wish to say that the point in the last paragraph of that paper is especially well taken, and I greatly rejoice that Father Blakely has put into words what I and doubtless many other ex-convent girls have often thought although we perhaps had not the courage to express what might appear to be a criticism of the loved Sisters who taught us. After several years in the home circle since leaving the convent boarding school I have only one thing to suggest which might be a great help to the girls in after life. An obligatory course in practical domestic science might with much profit be made a part of the curriculum of every convent school, especially boarding schools.

Los Angeles, Cal.

S. D.

Catholic Graves

To the Editor of AMERICA:

In your issue of November 28, you put the very necessary question: "Why are graves untended?" "Catholic graveyards are a by-word for neglect," is true, especially in villages and country towns; and it is high time that attention be called to the matter and an effort made to apply a remedy. In rural districts the Catholic population is rather small, and forty or fifty years ago it was smaller still. The priest with difficulty secured a rough piece of ground that served as a place of interment for several townships. It was left in a state of nature, there being no funds for keeping it in order. Mark what followed. A person, often from a distance, bought a grave; and if he was not too poor, put up a headstone, levelled and trimmed his lot, and made a point of visiting it a couple of times a year. As a consequence, that special grave was tended for a time. Not many years passed before the faithful friend became feeble; his young people went away to the city, returned only occasionally, and had little time or thought for God's acre. The non-Catholic rural cemetery is in the hands of a self-perpetuating body or association of trustees, or a trustee, with an established fund to keep the cemetery in order. If a person owning a grave deposits \$100 or \$120 with the trustees, the grave will receive perpetual care. Relatives living at a distance from the cemetery are glad to make this arrangement.

Is it not possible for pastors in rural communities to arrange for a permanent body, and for a fund the interest of which would be expended annually in keeping graves tidy? Perhaps the fund might even be made general, and the bishop or chancellor of the diocese be the trustee for the different parishes. Some such plan seems to me the only remedy for a condition of things that, to say the least, is very disedifying.

Orleans, Mass.

H. O.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JANUARY 2, 1915.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1914, and published weekly by the America Press, New York.
President, RICHARD H. TIERNEY; Secretary, JOSEPH HUSSEIN;
Treasurer, JOHN D. WHEELER.

SUBSCRIPTIONS, POSTPAID:
United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW

Carranza, Scholar and Saint

THOSE who have followed, even with languid interest, the recent career of General Carranza, must have been struck by his pure saintliness as a man, and by his ripe genius as a scholar. This impression is widespread; but, after all, it is merely an impression. Rather, it was a mere impression; for since General Carranza has found his Boswell the pale dim glow of impression has flashed into brilliant flame of certainty. The Boswell in question is "the personal and confidential agent of General Carranza." He recently came to these shores from Vera Cruz. In the quiet seclusion of the city of New York he employs his leisure moments in writing merited eulogies of his sainted scholar and patron. With a nice taste in words, a preciosity not unworthy of Pater or Flaubert, he dubs these effusions "news." One or two papers publish them on dull Mondays. But hard-headed journalists, who hold that a certain minimum of veracity is not undesirable, quickly and quietly drop them into the waste-basket.

With a tear in his limpid eye, Boswell pleads for justice, for an impartial investigation of conditions in Mexico. By accusing his sainted scholar of "atrocities" certain knavish folk have been guilty of "grave injustice." "We do not wish the masses to become atheists," cries Boswell, "we do not wish them to lose their interest in religious thought and practice." Certainly not. That is why we have tortured and murdered priests, inflicted unspeakable outrages upon consecrated virgins, thrown venerable bishops in vile dungeons, and forced many of them into exile. These evangelical measures betoken our interest in religion, our burning desire to see it flourish in the hearts of the people. It is absolutely untrue that we have forbidden the people to receive the Sacraments. "All who desire to continue religious worship are fully provided for, and enabled to do so freely." True, we closed a few churches here and there, but merely because there

were more than were needed by the people. We have not made them into barracks or gambling houses. We have never looted schools and colleges. We believe firmly in education; and the formulation of a system of schools which will reach the lowest peon in Mexico is now engaging the chief attention of General Carranza and his counsellors. The few churches which were closed "will be used as schools and libraries."

Plainly, grave injustice has been done the saintly and scholarly General Carranza. He has nothing more at heart than the spread of learning and piety in the lives of his people, many of whom are ungratefully trying to shoot him. Boswell deserves our thanks.

My king's ideal knight,

Who revered his conscience as his king;
Whose glory was redressing human wrong . . .
We know him now; all narrow jealousies
Are silent . . .
How modest, kindly, all accomplish'd, wise,
With what sublime repression of himself . . .
Not making his high place the lawless perch
Of wing'd ambitions, nor a vantage ground
For pleasure; but through all this tract of years
Wearing the white flower of a blameless life
Before a thousand peering littlenesses
In the fierce light that beats about a throne
And blackens every blot.

"We know him now!" Let all narrow jealousies sink into silence, as we contemplate this master portrait of Carranza, scholar and saint.

Breaking Down Ideals

THERE is an active propaganda going on that is tending to break down old and honored ideals. One of the manifestations of it is the persistence with which, in novels and on the stage, the advisability and justification of "self-realization" are being preached. The great thing in life, we are told, is "to find oneself." Sometimes this is possible even for those who stay within the conventions; often it is not. In the latter case one must depart from "ordinary standards"—such is the cant phrase—and "be oneself" at any cost, except renunciation. To take an example: Novels are being written which paint motherhood and wifehood as bondage, and sympathy is expressed with those who are galled by being "a wife—just this." Being "a wife up to the hilt" is one of the dangerous phrases that characterize the state of mind of the modern woman who finds herself "caught," with no possibility of escape. The consequence is the growing prevalence of vague cravings that are filling the feminine world with hitherto unknown discontent. Among the champions of the New Woman is Mr. Wells, and to no small degree in his portrayal of Lady Harmon in "The Wife of Sir Isaac Harmon." In direct opposition to his attitude, needless to say, is the position of the Church.

The Wise Man and St. Paul have written a good deal that is to the point on the nobility of being a wife, and on the salvation that attends the fulfilment of the duties

of maternity. The Church, too, following their lead, has constantly held up the married state as a high, though not the highest, ideal, and as affording ample scope for expressing the best that is in woman. She has always set a stern disapproval on those who, having of their own accord entered the married life, desire or seek to shirk its obligations. It is only by fidelity to duty that married women or married men or any women or men can find themselves. Not, indeed, that these duties should limit usefulness. Many a Catholic wife and mother has broadened out the scope of her influence until it extended far beyond her home. The saints have almost invariably done so. They have never so acted, however, because they despised being "a wife—only *this*." They were *this*, though not *only this*, first and above all, the rest was only secondary. After all women are no more exempt than men from Christ's doctrine, that if they would find their life they must lose it. Not self-seeking, but self-sacrifice, is the road to nobility, and hence to happiness. It is this ideal that Mr. Wells' book tends to break down.

Arizona Prohibition

AT the general elections held in Arizona on November 3, 1914, a proposed amendment to the Constitution of the State of Arizona was submitted to the electors, and in the following December, by proclamation of the Governor of the State, was declared approved by the vote of the electors, and in full force and effect. The amendment, taken in its literal sense, apart from all private interpretation, is a direct infringement of religious liberty and a violation of the Constitution of the United States, guaranteeing to every person the right of worshipping God according to the dictates of his conscience. It is further in violation of the Enabling Act of the State of Arizona itself, providing that in the drafting of its Constitution perfect toleration of religious sentiment should be secured, and that no inhabitant of the proposed State should ever be molested in his mode of religion. These and other violations of constitutional articles were pointed out in a bill for injunction submitted to the District Court of the United States for the District of Arizona by the Reverend Thomas M. Connolly, as complainant in behalf of all other priests and of all Catholics of the State. The injunction was refused and appeal will be taken to the United States Supreme Court.

According to the new law the "manufacture in, or introduction into the State of Arizona, *under any pretence*" of wine, including, therefore, the altar wine needed for the daily celebration of the Holy Sacrifice of the Mass, is to be considered "a misdemeanor." The Catholic priest or layman who manufactures or introduces wine for purely sacramental purposes, as required by the rites of his Church and in perfect conformity with the divine institution and commandment of Christ is thus, according to the absolute wording of the law, liable to imprisonment for no less than ten days, nor more than two

years, and to a fine of not less than twenty-five dollars, nor more than three hundred dollars and costs for each offence. The Sacrifice of the Mass, as offered in the Church for nineteen centuries in answer to the divine injunction, "This do for a commemoration of Me," would imply a misdemeanor in the State of Arizona.

In defence of the law against the bill of injunction representatives of the State declared that it was beyond the power of any court to rule that the law would interfere with the use of wine in established religious ceremonies. But the fact remains that the law itself makes no exception for "ceremonies," but definitely states that all exceptions are set aside. What assurance therefore is given Catholics against the decision of local bigots in defiance of the Constitution. Similar laws have been passed in other States, with the understanding, it is said, that they are not meant to violate the constitutional liberty of worship. It is necessary, however, for Catholics to obtain the most positive certainty that such laws can never be ignorantly or wilfully misapplied. For Catholics, above all others, eternal vigilance is the price of liberty.

The Business of Life

THERE was a time when our Catholics as a class were poor. They had started life under handicaps which they found impossible entirely to overcome. Disabilities of one kind or another confronted them. For no fault of their own education had been denied them; and the patronage of high places, which if not essential to success is so powerful a help, turned a deaf ear to their applications. From the material point of view, therefore, they did not make, as a rule, a marked success in life. That day is passing. We have developed an educational system that is not only giving a solid foundation in the elements, but is producing a distinctly Catholic culture. As a consequence, since we never lacked intellectual ability or strength of character, we are acquiring wealth and positions of influence. There are many fields of public or private endeavor in which we can point to men or women who either by inheritance or personal efforts are making what the world calls a success of life. This is as it should be. The good things of life were made by God for His friends. It is not merely on the wicked, but on the good as well, that He maketh the sun to rise. Actual poverty he proposes as a counsel to the few; from the great bulk of men God neither asks nor expects more than poverty of spirit; that is to say, detachment in the midst of wealth. Riches, indeed, are a danger, they easily entangle the heart; but they are an immense help to the cause of Christ.

The Church, therefore, is sorry to see men set their hearts on the things of the world; but she is glad when her strong, devoted sons enter vigorously into the contest of life, and get their share of the things that make for innocent happiness and serve as a means to advance the interests of Christ and the glory of God. There are

some of her sons for whom riches so narrow down the gate of heaven that they can scarcely be saved; but there are others who count riches as dross, except in so far as they can serve as an instrument of good. For the former the Church prays that they may always be poor; but the latter she hopes may be blessed with a large share of wealth. Her reason is clear. The making of money is not the business of life. It is at most one of its incidents. Into the keeping of each one of us has been given a possession of great value and capable of much development. Not only must we safeguard it from harm, but we must fashion it as we can into a thing of strength and beauty. Now the tempering and the embellishment of a soul is not easily accomplished. It demands both care and time; much turning and many a stroke on life's anvil must be given to a soul before it is fit for the kingdom of God. We receive it, so to speak, in the raw. Flaws have to be removed, and faults corrected, and the virtues Christ taught worked in; and for the doing of this our allotted days are scarcely enough. This is the business of life. Other things are to be valued as far as they are hindrances or helps toward it. This is what the Son of Man called His Father's business, and it is ours as well. Only between His business and ours there is this signal difference, that He had our souls to save and we have our own. That it is a work worth while is evident from this, that Christ was willing to pay for its accomplishment the price of His Precious Blood.

Authors' Autographs

AFTER reading of the extravagant prices that are being paid nowadays for the autographs of departed and even of living authors, a certain popular writer had a valuable inspiration. Out of a praiseworthy desire to reap from his works, before he is gathered to his fathers, as much profit as possible, he has arranged for the convenience of the public a graduated scale of rates at which his name, written in a perfectly legible hand, can be purchased. The fees, as will be seen from the following list, can not be called excessive:

One autograph, name only, on small, cheap card, \$0.50. One autograph, name only, on fine gilt edge card, \$0.75. One autograph, with words "Yours truly," \$1.00. One autograph inscribed to you, personally, \$1.50. One autograph letter, one page long (rather formal), \$2.00. One autograph letter, two pages (informal), \$5.00. Extra pages added to letters, each, \$2.50. A \$1.00 book, with twenty-word inscription and autograph, \$10.00. A \$1.00 book, with long familiar inscription, enabling purchaser to claim to know me intimately, \$20.00.

The thrifty author's circular then goes on to announce that he is ready to pay admirers a week-end visit for the moderate sum of \$100, including expenses, and during his stay he engages to read from his own writings at the rate of "\$25.00 for the first half hour and \$12.50 for each additional quarter-hour thereafter." Hosts, moreover, may call the literary lion by his first name before

five people for \$12.50, and for only \$20.00 may address him familiarly in a gathering of any size whatever.

By adopting this clever plan those who have "abandoned themselves to literature" will be able perhaps to keep the wolf and even the sheriff from the door. Minor poets and humdrum novelists can not, of course, expect to command such high prices for their autographs and social charms as do "poets of passion" and the producers of "best-sellers," while indigent but honest authors who need the money most will be the ones, as a rule, whose names and smiles are least in request. That table of "rates" is an amusing satire on the rapidly growing class of "liter'y-section" readers who can not only tell you countless details about the personal tastes and working methods of their favorite "living author," but can even name a number of his books. Publicity men take care that we are kept informed about every journey and every social triumph of our "popular" writers: whole columns are filled with such "copy." Therefore, to know such a person by sight is a privilege, to possess his autograph is cause for boasting, to have a nodding acquaintance with him confers distinction, but what shall be said of those who have even received a suitably inscribed copy of a "first edition"?

Meanwhile an immortal genius like Shakespeare, whose autograph few sought while he lived, but which a fortune can not buy now, and about whose "favorite recreation" and "methods of composition" we know next to nothing, remains on the dusty shelf unread, for the author of the last "best-seller" is the lion of the hour.

A Bishop's Letter

SOME months ago, a Chicago journal announced its intention of finding homes in America for a number of Belgian orphans. With ready generosity, many good people of the Middle West said they would gladly shelter these innocent victims of the war. It would seem that this rather quixotic plan has now been abandoned; at least, nothing touching the matter has appeared for some time in the columns of the enterprising newspaper, which formerly gave it a place on the first page. What the Belgians themselves thought of the project may be gathered from the following letter addressed by Mgr. de Wachter, Auxiliary Bishop of Malines, to the Editor:

To the Editor of AMERICA:

Some time since I had a representative of a Chicago paper ask me what I thought about the proposed plan to adopt into American homes children orphaned by the war, especially Belgian children. My answer was for the Belgians. I stated these had been cared for already and I did not think that any Belgian people would wish to send over orphans to America. On the other hand I confessed that the idea was a generous one, without insisting further.

Of course if the idea were carried into effect the religious education of the orphans should be provided for and Catholic children could be adopted by Catholics only. It would be advisable at any rate to call the attention of public opinion in America to this phase of the problem. Our Cardinal would

never allow our Catholic orphans to be taken by non-Catholics. I submit this letter to your prudence to be used as you think best. You have full permission to make use of Cardinal Mercier's name.

✠ A. DE WACHTER,
Auxiliary Bishop of Malines.

Good sense, as well as courtesy, will counsel deference to the wishes of the Belgian Primate and his people. To safeguard the religious rights of these Catholic children would have been an exceedingly difficult task. As a matter of fact, among the applicants were Protestant clergymen and Protestant schools, and the committee appointed to dispose of these little Catholics numbered but one or two Catholic members. This was hardly an auspicious beginning. Apart from this, however, few will wish to see these intensely patriotic Catholic children sent into exile. Belgium will need her children in victory or in defeat, according to the designs of an all-wise Providence.

Harping on One String

IN the museums of large cities you may see collections of old instruments of music representing the progress of that harmonious art from the few simple notes of early days to the intricate harmonies of our day. Civilization has advanced beyond the stage of a few strings up to the serried ranks of musical steel which you may see in a piano. The solitary individual, therefore, who does his harping on one string, is a relic of barbarism; he belongs to the same strata of civilization as the Hottentot, the Australian bush-ranger, and the primitive Patagonian.

It is related of a good, holy priest, who was in charge of a school, that one night because of some trouble, he lost an hour of sleep. At once he proceeded to strip the varied and multiple harmony of life of its diversified melody and devoted himself to an energetic see-sawing upon one monotonous string. In the last official communication he was still rasping one lugubrious strain about the lost hour. More monotonous, more discordant he than another eminent soloist of history, who "produced" variety out of most unpromising material. In a "colored" band in Southern Maryland was a bass-drummer whose execution fixed the attention of his audience. His proficiency was so marked that he was invited to play a solo on the bass-drum. The performance was a unique one, and, despite obvious handicaps, the performer managed by changes in tune and volume and by different groupings of his beats to escape the lowest degree of monotony. The chief merit that commended itself to the audience was the drummer's seriousness and the manifest admiration of the rest of the band. But this Marylander was no match, either in taking himself seriously or in producing iterated sameness, for the international soloist, the harper on one string.

The favorite tunes of this musician are known to all. There are the pathetic ballads: "I am keeping watchful waiting, for he trod upon my toes;" "I never, never, can

forget what she has said;" "I wouldn't care at all, at all, if anybody else." There are also the well-known dead marches with the usual harp accompaniment, entitled, "I never dreamt that she," and "And at the time he was my dearest friend." The repertory is not varied, but it makes up in strenuous exertion what it lacks in diversity.

Next to shattered friendships, shattered health is the subject most in favor with these musicians. They will drop in to see you and, without waiting for an invitation, you will have a recitative on the liver or on the ravages of the lumbago. A solo on "How I got dyspepsia when I worked in Baltimore" is succeeded perhaps by a thrilling duet with another performer, "What's the latest you've been taking for your rheumatism, dear?" Sometimes these dolorous complaints are humorous enough. A good, old priest was dying at the age of eighty-three. He had a grievance against himself: "If I had not been careless of my health when young," he whispered sadly, "I would not now be in such a bad way." Unhappily, however, these sad solos evoke more tears than smiles. There is no humor in the man with a grievance, who has received one wound and keeps it open, who has on file the bullet which hit him and often broods over it, who sings his song of sorrow a thousand times oftener to himself than he does to others. Indeed, such a one is not simply near barbarism; he is on the verge of insanity, one most potent cause of which is the fixed idea, and the harper on one string is the victim of such an obsession.

The sovereign remedy is to learn at least one other tune, a tune of heavenly harmony, a tune that deserves and will receive an indefinite number of encores. "How often shall my brother offend against me, and I forgive him?" "Till seven times?" "I say not to thee till seven times, but till seventy times seven times." When you learn Hebrew you will find that is quite often. Harp on that string.

LITERATURE

An Archbishop's "Courtesy Book"

TO Giovanni Della Casa, a sixteenth century Archbishop of Benevento, belongs the distinction of being the first to codify the manners of the cultivated classes in Italy. Therefore this prelate of the "Catholic Reaction" is credited with having established the standard of social conduct that has obtained in polite circles down to our own day. It was the Bishop of Sessa who suggested that his Grace should write such a book. No one surely was better qualified for the task. He was connected with two of the leading families of Florence, he was a trained diplomat, a master of pure Tuscan, and a social lion, nor was the fact that he had composed some poetry which smacked strongly of the Pagan Renaissance thought to unfit his Grace for teaching others what is becoming. So the archbishop wrote forthwith a book of etiquette which he called "Galateo," the academic name of his friend, the Bishop of Sessa, the "only begetter" of the volume.

Della Casa's work was not published, however, till 1558,

two years after his death. Translations in French, Spanish and English subsequently appeared, the latter bearing this title:

Galateo of Maister John Della Casa, Archebishop of Benevento: Or, rather, A Treatise of the Manners and Behaviours, it behoveth a Man to use and eschewe, in his Familiar Conversation. A Worke very necessary & profitable for all Gentlemen, or Other. First written in the Italian Tongue, and now done into English by Robert Peterson of Lincolnes Inne Gentleman. Satis, si sapienter. Imprinted at London for Raufe Newbery dwelling in Fleete-streate litle above the Conduit. An. Do. 1576.

Preserving all the quaintness in spelling and phrasing that characterizes Peterson's version, the Merrymount Press of Boston has now added to its "Humanist's Library" an edition of the "Galateo" of great typographical beauty.

Della Casa throws his treatise into the form of a discourse "Wherein under the person of an old unlearned man, instructing a youthe of his," the author "hath talke of the maners and fashions, it behoves a man to use or eschewe, in his familiar conversation." The foundation of politeness, avers the archbishop, lies in the desire to please. "It behoves thee to frame and order thy maners and doings, not according to thine owne minde and fashion: but to please those, with whome thou livest." Moreover, "It is not inoughe for a man, to doe things that be good: but hee must also have a care, hee doe them with a good grace." Courteous behaviour and entertainment, Galateo observes, are of as much service to him who possesses them as are justice, fortitude and other noble virtues. For the former a man "neede alwayes at all hands to use," while the latter, though more important, are less frequently "put in uze." He shrewdly remarks:

As these plesant & gentle behaviours, have power to draw their hearts & minds unto us, with whome we live: so contrariwise, grosse and rude maners, procure men to hate and despise us. Whereby albeit the lawes, have in-joined no paine for unmanerly and grose behaviours, as the fault that is thought but light (& to saye a trueth, it is not greate) yet we see notwithstanding, that nature herselfe punisheth them with sharpe & shrewde correction. For, as men doe commonly fere the beasts that be cruell & wild, & have no maner of feare of som litle ones, as the gnats and the flies, & yet by the continual noiaunce they find by them, complaine them selves more of thes then of the other: so it chaunceth that most men do hate in maner asmuche, the unmanerly & 'untaught, as the wicked, & more. * * *

The "Galateo," however, is not merely an abstract and theoretical treatise on the usages of polite society. On the contrary the author is very practical and detailed in his applications; so much so, indeed, that he offends occasionally the nicer sensibilities of to-day. Here, for example, is the sage counsel he gives those who aspire to be social favorites:

To grinde the teethe, to whistle, to make pitiful cries, to rubb sharpe stones together, and to file uppon Iron, do much offend the Eares and would be lefte in any case. We must also beware we do not sing, and specially alone, if we have an untuneable voice, which is a common fault with most men: And yet, hee that is of nature least apt unto it, doth use it moste. * * * There be some, that in yauning, braye and crye out like Asses. * * * And a man must leave to yawne muche, not only for the respect of the matter I have saide alreadye, as that it seems to procede of a certaine werines, that shewes that he that yawne, could better like to be elsewhere. * * * Let a man take hede, hee doe not begrease his fingers so deepe, that he befyle the napkins to much: for it is an ill sight to see it: neither is it good maner, to rubbe your gresie fingers uppon the bread you must eate. * * * And in like maner, to rise up where other men doe sit and talke, and to walke up and downe the chamber, it is no point of good maner. * * * They are to bee blam-

ed, that pull out their knives or their scisers, and doe nothing els but pare their nailes. * * * Theis fashions to, must be left, that some men use, to sing betwene the teeth, or play the dromme with their fingers, or shoofle their feete: For these demeanours shewe that a body is carelesse of any man ells.

The archbishop goes on to say that it "Ill becomes a man when hee is in company, to bee sad, musing, and full of contemplation." He advises such persons, "when they be so full of their muses," "to get them selves alone." No one either in sport nor in earnest should speak anything against God or His saints, "how witty or pleasant so ever the matter be." The reader is reminded, however, that he should not go to the other extreme and discourse even on edifying subjects unseasonably. It is "unsavourie," for instance, to "reherse Friers sermones" to young gentlewomen who are making merry, and "they doe asmuche amisse, that never have other thing in their mouthe then their children, their wife and their nourse." The archbishop has good advice, too, for those who use in everyday conversation the language of scriveners and versifiers: "When a man hathe like occasion to speake of the Sunne, it shall not be good to call it The Candell or the Lampe of the world: bycause such woordes do put us in minde of the Oyle & the stuffe of the kitchen."

Galateo has no mercy on those who monopolize the conversation, interrupt others, and insist upon literal accuracy in every anecdote they hear. He writes:

There be other so full of babble, that they will not suffer another to speake. And as wee doe see otherwhile, uppon the flowers in the cuntry where they thresh corne, one Pullet pull the corne out of the others beake: so doe they catche the tale out of his mouth that beganne it, and tell it themselves. And sure, suche maner of people, induce men to quarrell and fight with them for it. * * * And therefore, If any man be in a redines to tell his tale: it is no good maner to interrupte him: nor to say that you doe knowe it well. Or, if hee besprinkle his tale here and there, with some prety lie: you must not reprove him for it, neither in wordes nor in gesture, as shaking your hed, or scowling uppon him, as many be wont: gloriously vaunting themselves, that they can, by no meanes, abide the taste of a Lie. * * * And let men laughe uppon occasion, and not uppon custome. But a man must beware he doe not laughe at his owne gestes, and his doings. For that makes men weene hee woulde faine praise him selfe. It is for other men to laughe that heare, and not for him that telles the tale.

The sapient author has many other practical counsels for the complete converser which all aspirants to social success should lay to heart, and the wearisome talker of the twentieth century could read them, too, with great profit. The pages wherein Galateo discourseth on how gentle folk should demean themselves when they sit at table are quite diverting. Without question the rules of good breeding he here lays down are elementary enough. "We must beware," is his caution, "we doe not eate so greedily, that wee get the hicket, or belche withall. . . . Neither must you openly rince your mouth with the wine." "For these," the courtly archbishop sternly remarks, "be trickes for a sloven." Regarding the vice of drinking to excess he finds nothing to correct in his countrymen. "I give God thanks," is his fervent aspiration, "that amongst many the Plagues that have creapt over the Alpes, to infect us: hitherto this worst of all the rest, is not come over: that we should take a pleasure and praise, to be drunke." So in Della Casa's opinion the habit of wassailing was perhaps as undesirable a trans-Alpine importation as were the heresies of Luther. Our *magister elegantiarum* makes perfectly clear, moreover, his attitude toward those addicted to using toothpicks publicly, and toward the man who is "not master of himself," as St.

Ignatius would say, "both in his manner of eating, and in the quantity he takes." Writes Galateo:

Neither is it gentleman like, to carry a stick in your mouth when you rise, like the bird that builds her nest; or put it in your care, for that is a Barbar's trick. And to wear a toothpick, about your neck: of all fashions that is the worst. For, besides that it is a bauld Jewell for a gentleman to pull forth of his bosome, and putteth men in mind of those tooth-drawers, that sit one their benches in the strectes: it makes men also to thinke, that the man loves his belly full well, and is provided for it. And I see no reason, why they should not as well carry a spoon, about their neckes, as a toothpick. It is a rude fashion besides to leane over the table, or to fill your mouth so full of meate, that your cheekes be blowne up withal: neither must you by any maner of meanes, give another man to know what pleasure you take, in the meate or the wine. For that it is for Taverners and Bousers to use suche fashions.

But enough for the present even of the courtly Archbishop of Benevento. If our readers should perchance marvel that so eminent a prelate took the trouble to draw up for the young ladies and gentlemen of Italy a code of etiquette that mentions such elementary rules of good breeding as the foregoing, it was doubtless because his Grace had often observed how flagrantly they were violated even in the "best Florentine society" of the sixteenth century, and realized how intimately connected are good manners and good morals.

W. D.

REVIEWS

A Great Soul in Conflict. By SIMON A. BLACKMORE, S.J. Chicago: Scott, Foresman & Co. \$1.50.

This volume is a very adequate commentary on "Macbeth," accompanied by illuminating chapters on certain subjects raised by the text, such as the ethics of the preternatural and of equivocation, a brief and clear presentation of which is very convenient to have. The author is thoroughly familiar with the criticism, old and new, bearing on his subject. Any one who has experienced the confusion begotten in the average reader of the "Variorum" edition by contradictory views on many moot points, will be grateful for the sane and judicious eclecticism here displayed. In the important and vexed questions of character analysis Father Blackmore is particularly thorough. For example, in treating of Lady Macbeth, we have the two extremes of Mrs. Siddons and Mrs. Jameson given at sufficient length, and then the temperate *via media* of Campbell, whose view the author champions, bringing to the discussion a valuable contribution, for he expounds lucidly the Catholic's attitude toward the supernatural.

Father Blackmore writes some very interesting pages about the Porter's use of "equivocator," a word which in the opinion of Warburton is a bit of Jesuit baiting, and an allusion to Father Garnett and the Gunpowder Plot. The author speaks here as a master in Israel and his discussion of the question is admirable. In using Macbeth's debate with himself, Act I, scene 7, as a proof of the utter absence of conscientious scruples in the thane, Father Blackmore reasons well, yet Professor Bradley's views on the force of the passage might have been examined. If a second edition of this valuable book is published, a more suitable title should be found.

A. P. M.

Twenty-Five Years: Reminiscences. By KATHARINE TYNAN. New York: Devin-Adair Co. \$3.50.

The years date back from 1891, when Parnell died and left, for Mrs. Hinkson, nothing worth remembering thereafter. The last chapter is a paean of hero-worship on her supreme hero, who apparently became so only after the divorce proceedings, and

there is not a little here and there in the 400 large pages of the book that the average reader will contrast with many reminiscences that are edifying. However, he will not be greatly scandalized, and the piquancy and naïve charm of the style almost transmute the very faults into virtues. Katharine Tynan seems to have been somewhat of a spoiled child whose oddities and perversities were not taken seriously or were pardoned for her many fine qualities of heart and head. Her friends, who number nearly every one worth while and many who were not, will hardly relish her revelations of their peccadilloes, but they are not very hurtful, except perhaps to the narrator. She detests Americans in general but describes all the Americans of her acquaintance as delightful. Like some other Dubliners who never saw a country dance, she attributes the decay of that institution to the joy-killing hand of priestly puritanism, forgetting that in an earlier chapter her father gave the true explanation, that "the famine and the emigrant-ships had carried away" the dancers. Her friend, Douglas Hyde, could inform her that in the last two decades the Irish priests have done much to restore the dances and other olden customs, and retain the dancers. There are some fifty good illustrations. M. K.

In Deep Places. By AMELIA JOSEPHINE BURR. New York: George H. Doran Company. \$1.00.

The Single Hound: Poems of a Lifetime. By EMILY DICKINSON. With an Introduction by her niece, MARTHA DICKINSON BIANCHI. Boston: Little, Brown & Company. \$1.00.

The reviewer is willing to endorse what its publishers say of the first of these two volumes of poems. It has a "delicate and wistful poetry," and its art is on the whole careful and accomplished. To accept a book on the valuation of its publishers is, we submit, in these days of lurid advertising, not an inconsiderable compliment. Having paid it, the critic may be allowed to air a grievance. As the title would seem to imply, these poems are expected to convey some spiritual message of despair or hope, of weariness or consolation, of stoicism or courage. The purpose of the author, so far as we can judge, is to inspire courage in the face of the riddles of life and death. While we have no quarrel with this purpose, we find so much vagueness and inadequacy in the means used, and the failure to achieve that purpose so striking, that the result must be regarded as an essential artistic defect. Let us illustrate our point: In "Queen Mary at Fotheringay," Mary Stuart is represented as meeting her doom with these words on her lips:

The course I chose was the course I kept;
In the face of doom like a flame I leapt.
Bitter and sweet have I known complete—
One adventure is left to try.
Life I have finished, mire to throne—
Here at life's end I stand alone.
Headsman, warder of worlds unknown,
Show me now what it means to die!

Now, this is twentieth-century religion, Henley's "Captain-of-my-Soul" bravado. It has about as much courage in it as the whistling of a man in a graveyard on a dark night. There is much more unwincing fortitude, more truthfulness, and—note it well—far more art, in the verses which Mary Stuart is said to have written in her prayer-book at Fotheringay:

O Domine Deus,
Speravi in te.
O care mi Jesu,
Nunc libera me.
In dura catena,
In misera poena
Desidero te.

The "Poems of a Lifetime" have the same vain stretching out of arms toward realms of doubt. The author, of whom there is a sympathetic biographical sketch in the preface, was

a gifted and somewhat eccentric lady whose emotions a New England atmosphere, in its rarest transcendental days, etherealized rather than spiritualized. The compact little lyrics here published contain doubtless much subtle poetry. But it is in solution, and hence often very cryptic and formless. The reviewer gets the impression that Miss Dickinson might have made a name for herself in poetry if she had been willing to occupy herself with the technical rules of her art. These, after all, are of primary importance: they crystallize into visible beauty the trailing ghosts of the mind.

J. J. D.

Kent Knowles: "Quahaug." By JOSEPH C. LINCOLN. New York: D. Appleton & Co. \$1.35.

Here is another good story of "Down East" folks which begins and ends on Cape Cod, but with most of its action taking place in Europe, where the "Quahaug," a clam-like novelist, experiences a more thorough awakening than his publishers ever dared expect. Accompanied by an elderly spinster cousin, Hepzibah Cahoot, Kent sails for England and meets there Frances, a young relative who believes that she is being deprived of a fortune by her two American kinsmen. Kent and Hepzibah, out of compassion, invite Frances to join them on their tour but put off telling her that her expectations are quite baseless. This course leads to many amusing situations, produced by Kent's love for Frances, the girl's pride and "Hepzy's" affection for her. But the "Quahaug" is at last accepted and the three sail home happily to Bayport. The well-told story holds the reader's interest to the end. Hepzibah, with her Yankee faith in signs and frankly expressed opinions of British manners and customs, is an entertaining character though she carries the chip somewhat unsteadily on her American shoulders. Kent's ardor is tempered by his years but his final conquest of the English girl's heart is thorough. Readers will enjoy the lover's indecision and his self-effacing efforts to promote the happiness of Frances. As "Kent Knowles: 'Quahaug'" is the best of Mr. Lincoln's longer stories, it will undoubtedly widen his circle of appreciative readers.

J. T. B. F.

Japan To-Day and To-Morrow. By HAMILTON WRIGHT MABIE. New York: The Macmillan Co. \$2.00.

This is a sympathetic study of Japan by a graceful writer who would like to dissipate the prejudices entertained by many Americans regarding our distant Eastern neighbors. Though more than 50,000,000 people are now confined to islands of which the area is no greater than that of New York State, and though the Japanese have a large and victorious army and navy, Mr. Mabie seems to think that other races need have little fear of a "yellow peril" from Nippon. The author well compares the Japanese to the ancient Greeks, but he neglects to paint in all the shadows of the picture. He gives a readable account of the country's history and good descriptions of the daily life of the natives, paying well-deserved tributes to their passion for the beautiful, and their uniform politeness. "A bow and a smile," Mr. Mabie attests, "go a long way in Japan." Reminding American travelers that a "Cynic knows the price of everything, but the value of nothing," Mr. Mabie cautions us against forming too hasty a judgment of the Japanese, who are still a "nation of artists and gentlemen" though the westernizing of their country has apparently cooled our admiration for the race. The volume is well illustrated.

W. D.

On the Hills with Our Lord. By the REV. JOHN H. O'ROURKE, S.J. New York: Apostleship of Prayer. \$0.50.

With tireless energy Father O'Rourke continues to explore the hills of the Holy Land. In the sixteen chapters of his new book he leads us in the company of Our Blessed Saviour from the Hills of Cana across the Hills of Bethany and of Samaria

to the Hills of Capharnaum, pointing out as he proceeds many hitherto uncharted undulations of the ever-yielding land of devotional thought. His fifteen years' experience as a Jesuit novice-master, as well as hundreds of retreats preached with abundant zeal in convents, academies, churches and seminaries, have made the author intimately familiar with the uplands and lowlands of the human heart, no less than with the slopes and plains where saintly prophets and princely patriarchs "tarried in their tents or watched their flocks browsing on the green hill-sides." The millions who read the *Messenger of the Sacred Heart* are already acquainted with the many practical reflections and vivid scenes which enlighten and adorn the pages of Father O'Rourke's new book.

J. H. S.

BOOKS AND AUTHORS

Reviewing "Teacher and Teaching" by the Rev. R. H. Tierney, S.J., a facile *Nation* critic after writing some words of commendation for the book, was literarily scandalized when he found that its pages gave countenance to the "faculty theory of the soul," universally discredited by modern philosophers. No one will deny the critic's right to condemn, even when he can not point out a more excellent way; but one wonders if the *Nation* reviewer has in mind any system upon which modern philosophers have agreed not to disagree? However this may be, the announcement of a second edition by the publishers, Longmans, Green & Co. shows that, despite its medieval psychology, teachers and students have found Father Tierney's book of practical value.

The *Bookman* reports that the six novels selling best during November in this country were "The Eyes of the World," "The Patrol of the Sun Dance Trail," "Kent Knowles: 'Quahaug,'" "The Wall of Partition," "The Prince of Graustark" and "Bambi." The last three of these books have already been favorably mentioned more than once in *AMERICA*. "The Eyes of the World" we have also reviewed but with very faint praise. Mr. Lincoln's new book is noticed in this issue. "The Patrol of the Sun Dance Trail" is a harmless and commonplace story of the Canadian North West Mounted Police and the Riel rebellion.

The *Catholic World* for January should be of special interest to the social worker. Dr. John A. Ryan summarizes and discusses the "Minimum Wage Laws to Date," Mr. Edwin V. O'Hara, the Chairman of the Oregon Industrial Welfare Commission has a good paper on "Wage Legislation for Women," in which he pays special attention to recent minimum wage laws, Helen Haines contributes an article on "Catholic Womanhood and the Socialistic State," and Padraic Colum finds St. Adamnan "An Irish Champion of Woman." Thomas Walsh, whose studies have now made him a high authority on things Spanish, has an interesting paper on "Salamanca To-day and Yesterday" and his fellow-clansman, James J. Walsh, M.D., in "History Fifty Years Ago," gives Dr. William Draper's "History of the Intellectual Development of Europe," such a searching examination, that the latter's standing as a recorder of facts is sadly impaired. In this number of our contemporary there are also stories by Katherine Tynan, Rosa Mulholland and Percy James Brehmer, appropriate verses by S. M. D. and Emil Dinnis, and a plea for fairness to Germany by Andrew J. Shipman.

"The Poems of Edgar Allan Poe" which Edmund Clarence Stedman and George Edward Woodberry collected, edited and furnished with notes and an introduction nearly twenty years ago have lately been reprinted. (Scribner, \$2.00.) The volume is furnished with two portraits of the author, several

fanciful pictures, which are hardly needed, and a facsimile of a page bearing Poe's emendations of his verses. His well-known lines to Our Lady beginning:

At morn—at noon—at twilight dim—
Maria! thou hast heard my hymn!

were originally entitled "Catholic Hymn," but in a new edition of his poems the word "Catholic" was deleted. The notes give all the changes—and they are numerous—he made in his poetry, and Stedman's introduction is excellent.

"The Signification of *Beraka*" (Wagner) is the title of the thesis presented to the Department of Semitic Languages of the Catholic University by Thomas Plassman, O.F.M., for his degree of Doctor of Philosophy. It is a study in semasiology, the science of historically tracing the meaning of words. The Semitic root *B-R-K* is examined in various Semitic languages, and its diverse stem-forms and inflectional forms are correlated and coordinated. The prehistoric meaning of the stem is shown to be "to throw one's self, fall prostrate, kneel down," while the historic meanings are: "to lie down; the part of the body on which one reclines; to become firm, exert one's self; abiding well-being, blessing, etc." It is out of the question adequately to estimate the work of Dr. Plassman without becoming over technical; suffice it to say that his thesis is not the usual sophomoric work which one takes it for granted a doctorate thesis will be, but he has done really scientific work. We commend the study to all professors of Scripture.

In a circular letter that the Bishop of Trenton has addressed to the clergy of his diocese, he urges rectors to place in their church vestibules book-racks filled with good pamphlets and suggests that at all the Sunday Masses the titles be announced of leading articles in Catholic periodicals. He utters a warning against papers and magazines that should not enter Christian homes, quotes, with approval, a pastoral of the Canadian bishops on the subject, and then exhorts the clergy thus:

Advise every family to subscribe for Catholic newspapers and periodicals, such as the *Monitor*, our own diocesan Catholic paper, *AMERICA*, the *Catholic World*, and others of like standard. Have the "Catholic Encyclopedia" in your own library and also in that of the parish school.

That suggestion of Bishop McFaul's about mentioning from the altar the names of important articles that Catholics should read is particularly good. But if the practice were widely adopted, Catholic editors would soon become in all probability a haughty, purse-proud class, and that of course would never do.

The "American Jewish Year Book" (Jewish Publication Society, Philadelphia), for the year 5675 (1914-1915), contains some interesting figures. The Jewish population of this country on July 1, 1914, was fixed at 2,933,374, and it is estimated that by January, 1915, the three million mark will have been reached. In other words, one out of every thirty Americans, and in our average cities one out of every sixteen, will be a Jew. The Jewish population is mainly urban, and New York City alone counts 975,000. One remarkable fact, however, is that within recent times a great dispersion of the Jews throughout the entire country has taken place. In a chapter on "Jewish Education in the United States," Julius H. Greenstone writes: "It is obvious even to the most superficial observer that the immediate future of Israel will be in this glorious land, that hither the center of Jewish activity will soon be shifted if it is not here already." A great portion of the "Year Book" is naturally taken up with the Beilis affair. Wholesale expulsions, new devices for persecution and the suppression of education are said to be the order of the day in Russia.

EDUCATION

The Wrath of Alethea

"I BEG your parding, young man," said the redoubtable Mrs. Raddle, standing on the purple cauliflower in the Kidderminster carpet. "But who do you call a woman? Will you have the goodness to call me that again, Sir?" What genius first said that history was but a series of repetitions? "Had P. L. B. been supplied with the catalogues of present day Catholic colleges for women," writes the indignant Alethea, "never, oh, never in his wildest frenzy would he have accused Arabella of allowing the biscuit to burn"; never would he have begun with the "futile question, 'Why Send Girls to School?'" And Alethea's fine eyes darken. It is plain that some one has called her a woman. "Have the goodness to keep your observashuns to yourself, Sir," exclaims Mrs. Raddle as she gets up steam. "I am not aweer, Sir, that you have any right to direct your conversation to Me." Alethea too is getting up steam, albeit in a very ladylike way, as befits an alumna of St. Hilda's. May her loyalty to Alma Mater never grow less! But we have erred in directing our conversation to Alethea.

"OBSERVASHUNS" MISAPPLIED

At St. Hilda's, the intellectual menu is brief, wholesome, yet not so brief that it does not include the "humble homemaking courses." There the morning sun streams in on rows of polished pans so bright that they give back smile for smile, and the potatoes bubble and hiss in the pot, while the kettle on the hob, or its modern equivalent, purrs and sings in the merriest way imaginable. Even a harmless, necessary cat, I fancy, blinks in the warmest corner of that very attractive room, the home of the domestic sciences, and one may see whole lines of busy little Marthas, troubling themselves about many sticky messes. My early "observashuns" have gone astray. They were not directed to this cheerful school of which, there can be no doubt, Alethea is one of the most promising pupils. I had no right to direct my conversation to her. Rather, I was thinking of Belinda who wrote exultingly, kindly underlining certain phrases to help my slow wits: "I am glad the good nuns taught me to prefer *literature* and *psychology* to cooking and *sewing on buttons*. Some persons will not concede that a *mere woman* can have the faintest glimmering of psychology. I *marvel* that such persons can be *tolerated* on the staff of *AMERICA*." The savagery of this communication fairly takes one's breath away. It suggests that literature and psychology, as influences refining the female mind, are not what they have been "cracked up" to be. Belinda may scour the plain in pursuit of the middle term, but pans and floors and dishes, never!

CATALOGUES AND COURSES

Belinda and Alethea, it would seem, were bred in different schools. Belinda scouts the value of the domestic sciences. These have no place in convent schools, she holds, because they deserve none. For her own school, on the other hand, Alethea produces objective evidence; for the other schools she loyally suggests a reference to the respective catalogues. May no carping word of mine darken the childlike confidence of Alethea. Let the young dance happily to the strains of fairy music, and may they long wander trustfully, hand in hand, through a world of beautiful unrealities, with all dreamy makers of true romance and editors of catalogues. It is a dreadful thing to quote a catalogue as evidence to one who, in his day, has had a hand in the compilation of these Arabian documents. He feels that at last Nemesis has overtaken him. Catalogues are not dishonest; but they are optimistic, and need interpretation. There is a great world of difference between an optional and a required course, but in catalogues one often finds them printed in the same kind

of type. From this fact, for which of course, the kindly compositor is entirely responsible, many strange conclusions may be drawn. May it be whispered that certain scholastic pursuits, among them domestic science, sometimes take refuge in the catalogue, because there is really no room for them in the curriculum? That Alethea's soul may not once more be harrowed up, it may be stated, definitely and loudly, that at St. Hilda's the homemaking courses exist in reality, as well as in the catalogue. But this is not true of all schools. Some of them offer domestic science as an elective and, as a result, it stays in the catalogue, for it is by no means a "snap course."

And shall the testimony of my venerable nun, young after sixty summers in a convent school, be destroyed forsooth, by the wholly admirable protests of Alethea? Not while ginger is hot in the mouth, and the principal cause of the day is the sun. For Alethea does not count sixty summers of conscious existence, in school or out of it. Besides, Belinda is against her. One bold enough to discuss from a discreet distance, the discrepancy between these two, may justly conclude that some convent schools teach domestic science, and that some do not. My original contention, that this subject, partly cultural and partly practical, might profitably be placed among the studies required in all our convent schools, does not seem to be vitally affected by this rather obvious conclusion.

ANGELS IN THE KITCHEN

Exception will at once be taken to the assertion that household training is even partly cultural. But, in the opinion of many, the statement might be put far more strongly. The persistent devotion to any worthy ideal, a devotion which is sustained by a motive not wholly self-centered, is quite cultural as the "handling of old Greek things," or a sympathetic study of the Provençal poets. After all, it is the motive and the end sought, which invest our actions with significance. Useful work is, in its nature, ennobling; and since the days of Nazareth, when our Blessed Mother busied herself with household duties, and her Divine Son earned His bread in the sweat of His brow, to the Christian soul labor has partaken of the nature of a sacramental. The old monk in the scullery heard the chant of angels, as with gnarled and knotted hands, he carefully washed the rude platters of his monastic brethren. And fitly was he chosen to listen to the throbbing of that heavenly symphony, for the love of God and man which he put into his humble task, made him worthy of the company, even of angels. The monastic cook whose tasks left him no time to pray, finds his kitchen filled with celestial visitors, to help him praise God as he prepares the frugal repast of his many brethren, to teach him that to labor for God's children, is to pray. To perform common, laborious, even repulsive tasks in the spirit of loving service, widens the heart and the mind, makes one careful of the sensibilities of others, refines the tastes; and this is culture. Even Laurence Sterne, sentimental, selfish, frivolous as he was, has noted in imperishable lines, the exquisite courtesy of a simple Franciscan lay brother, whose life of tireless service undertaken for the love of God, had purged away much of the unlovely dross of our human kind. Take up Montgomery Carmichael's charming "Tuscan Sketches," if you wish to know the cultural influence of even menial tasks, when one lends to them the transforming power of a Christian motive, which regards all service as rendered to Christ Himself.

THE VANISHING HOME

This is the spirit which our religious teachers impress upon their pupils. It is the spirit of Christ. Supernatural religion is strong, thank God, in all our convent schools. There God walks with His children, and directs their gaze from the welter of this world to the peace and purity of the lasting City of God. Secular knowledge is imparted with admirable thoroughness and

accuracy; but the pupils are never allowed to make terms with the seductive fallacy that knowledge is an end in itself. Fads, therefore, have no place in these schools, but it would be a grievous error to hold that domestic science is a fad. Our courts are working overtime and our jails and prisons are unsanitariously crowded, because our homes, rich homes quite as well as poor homes, are going to pieces. Whatever may strengthen, develop, the home-loving, home-making instincts of our Catholic girls, may well find a place in the schools which are training them. Religion, above all else; secular studies, disciplinary and cultural; these we have, and their influence has long been felt, wherever Catholic women have not forgotten their convent training. But even among our Catholic people, especially among the unhappy inheritors of wealth, the spirit is growing up, that personal labor is not only unnecessary for persons of their class, but quite unworthy of them. This is a step back to paganism. We think the Mistresses of convent schools will bear out the statement that this spirit is found in many of the children who come to them, especially if they have been bred in the wealthier homes.

VALUE OF HOUSEHOLD COURSES

We need something which will destroy this unhallowed spirit. Our religious teachers can readily link the domestic science courses with motives that are supernatural. They can use these courses to impress upon the children the nobility of manual labor. They can tell of the supernatural reward which God promises to labor undertaken in the spirit of love. "Why do we sing these hymns?" is the question put to the children of the Pittsburgh parochial schools by the musical directors. "To praise God and help our neighbor," is the answer. "Why this cooking, sewing, mending, scouring, planning?" "Not for ourselves, but for God and our neighbor." All that is menial in the work is glorified by the nobility of the motive.

There is no need to insist upon the practical and social value of these courses. Please God, we shall never be subjected to the dreadful conditions which now prevail in Belgium and northern France. But what if our country should be drawn into a similar conflict? "We can find no greater lesson as to the necessity of woman's work," I read in a Sunday newspaper, "than the present conditions abroad. Women must not only knit socks, prepare bandages, make the clothes, for lack of men in the shops and factories, but they must do all the old-fashioned work that their grandmothers were obliged to do by necessity. And they do it all, these noble women, with a pride in their hearts that they are able to help when war is devastating their country." But let us get back to actual conditions. Men are marrying late in life, or not at all, because they fear the expense of a household which means an apartment or hotel with its high-priced mechanical service—and this is no home at all—or a private establishment in which all the work must be entrusted to well-paid servants, since the natural home-maker is unable or unwilling to do her part. Young men claim that "seeing Nellie home" is no longer a simple process. The bright lights have cast their glare over the occasional gatherings which sufficed for the social life of a plainer generation. Nellie expects a seat in the parquet, at least, and a supper afterwards, and an automobile for the homeward journey. Furthermore, while it is not true that the main cause of divorce in this country is poor housekeeping, this may often be a contributory cause. Fathers and children do not find a great deal of pleasure in a slovenly "home," where everything is out of place, where meals and tempers are equally uncertain. The fathers, if not the children, may be tempted to seek elsewhere what they lack at home.

TERMS AND REALITIES

We rightly accept the convent schools as institutions ideally suited, for the most part, to impart suitable training to our

girls. Only a critic with a genius for the obvious, feels called to draw up a catalogue of their virtues. "Convent training" and "the convent-bred girl," are accepted terms, and correspond to very definite and lofty realities. "We are puzzled to select a school for our girls," are the words which a New York *Sun* cartoonist attributes to two *thé dansant* mothers, quite at home with cigarettes and champagne. "Somehow, convent training no longer prepares a girl for the demands of society." *Fas est et ab hoste doceri*. But our convent schools do not need the lesson. Their praise is in the mouths of those who reject them.

PAUL L. BLAKELY, S.J.

SOCIOLOGY

The First Christian Trade Unions

THE origin of craft guilds, or Christian trade unions of the Middle Ages, followed, in the order of time, upon the development of the merchant guilds. The purpose of these early organizations of specialized craftsmen was the mutual protection of their members; the promotion of the common industrial and commercial interests of the city as well as of the fraternity; and the fostering of that spirit of brotherhood, based upon supernatural motives, which was to last through life and continue beyond the shadow of death.

Agriculture was almost the universal employment of men during the period of social reconstruction, after the tidal wave of pagan barbarism had swept over the civilization of Europe and the Church began anew her work of Christianizing and civilizing the world. Specialized craftsmen were rare or unknown in communities where each family built its own home, spun its own clothing, and drew its sustenance from the flocks it reared and the crops it planted. There was consequently only a very gradually developing need of them. Over all Europe the religious communities of this period were the centres of economic development as they were the hearths that kept alive the spark of learning beneath the cinders of almost universal destruction. They were now the first trade schools as previously they had taught the cultivation of the soil to the roaming hordes of barbarians, and in due time were to hold up for their descendants the torch of learning and unseal for them the wisdom of the ages.

AN EARLY NEED

It was still, however, a far cry from the first scattered craftsmen, a few of whom might suffice for the growing village communities, and the organized craft guilds which were to play so important a rôle in the life of the Middle Ages. As civilization grew more complex the free craftsmen united with other freemen of their communities into the *frith* or "peace" guilds for the prevention of theft and the preservation of order. In the course of time the merchant guilds arose, particularly in England. Since craftsmen were likewise merchants at this period they were now absorbed into these organizations, in which the great body of burghers were originally united for the protection of their own and their city's interest and trade.

It is evident that in none of these stages was there any call for specialized guilds of artisans. But the towns now grew rapidly in population. Economic conditions became more complex. The villeins, or unfree workmen, were emancipating themselves. The ranks of free craftsmen were constantly swelling. The merchant guilds, where they existed, no longer sufficed. The time was ripe for a new stage of economic development, and the craft guilds, which answered to the growing need, sprang into being. Soon practically everywhere they had taken their place throughout Christendom.

CRAFT AND MERCHANT GILDS

Prescinding from the unions said to have been organized among the serfs, the beginning of the craft guilds proper may be ascribed to the early part of the twelfth century, although isolated instances can be found even in the preceding century. Thus we read of the victory won, in the year 1032, by the Flemish weavers of Courtrai in the defence of their city. Mention is made of the weavers of Mayence in 1099. It is evident, therefore, that no clean-cut chronological statement can be made indicating the relative dates of the origin of the craft and of the merchant guilds. The rule that the latter was prior to the former by an entire century can not be applied upon the Continent as readily as in England. In fact it is mainly to the latter country that we must turn for the universal, systematic development of this institution. Merchant guilds upon the Continent were apparently more sporadic and often different from it in nature. The craft guilds, however, though always enjoying their local peculiarities, were sufficiently alike to allow of broad generalization. Their similarity indeed is one of the most remarkable characteristics of the Middle Ages. This fact is the more striking when we consider the wide separation in space, the difficulty of communication, and the practical isolation of the cities.

DEVELOPMENT OF CRAFT GILDS

The unfolding of the craft guilds in England was comparatively normal, and outbreaks of violence were apparently rare. The merchant guilds of each important town had previously embraced the craftsmen as well as the leading burghers occupied in other pursuits. Gradually, for various reasons, the craftsmen withdrew from this larger guild to form organizations restricted more or less to their own trade. In some cases they may still for a time have remained members of the original guild. Each withdrawal of a craft to form its own union meant a weakening of the merchant guild, whose province was thus ever more and more restricted, since its purpose originally had been the monopoly and control of the municipal trade and toll. As long as the communities were small and the burghers were practically all associated together in the town guild, the need of craft organizations was not felt, nor were they possible in many cases. As the towns grew in population and the guilds in size, it was natural that a division should take place. How far the merchant guilds themselves became exclusive, and so necessitated the formation of new organizations, it is difficult to say with certainty. In not a few of the towns weavers and fullers, we know, were denied the rights of free burghers as long as they exercised their trade.

As one of the comparatively few instances left on record in England, we may mention the laws set down for the weavers and fullers of certain cities in the London "Book of Customs." All sale of cloth, wholesale and retail, was forbidden these craftsmen and legislation was enacted that they must not dispose of their wares even outside the town limits, lest they interfere with the trade of the local guild. They were thus permitted to dispose of their cloth to no one except the town merchants. Nor was this their only grievance. Not only was all their work to be done for the "good men" of the town, but they could not even practise their trade itself without obtaining the consent of the former. No merchant or *franke homme* could be brought into court by a weaver or fuller, nor could they even be summoned as a witness against him. As the gildsmen in such instances had grown in wealth and power their Christian principles had apparently suffered in proportion. A Christian renewal was needed.

GILDS OF THE WEAVERS

The first craft gilds everywhere were the gilds of the weavers, since material for clothing was the first great industrial demand. Other trade gilds followed in rapid succession and gradually obtained official recognition from the Government or the King. In 1130 the English gilds of weavers at London, Lincoln and Oxford were making their annual remittance to the royal treasury in return for their official recognition. The possibility of levying additional taxes may often have been no slight inducement for granting authorization to the numerous craft gilds that now sprang into existence. Gilds not thus authorized were known as "adulterine." They could not claim the privileges of chartered organizations, though they might be permitted to continue unmolested. The new gilds were the more welcome in as far as they strengthened the authority of the ruling sovereign by weakening the power of the barons. Towards the middle of the fourteenth century the craft gilds, or medieval trade unions, had therefore become a characteristic feature in the industrial life of England. Upon the Continent the struggle attending their establishment was far more severe. A great economic readjustment was taking place over all the earth.

J. H.

NOTE AND COMMENT

"Against the reports of bad treatment of German prisoners in France," says the *Berliner Tageblatt*, "there are more reports that are friendly. Justice requires that this be noted. That prisoners are well treated in Germany does not require proof." Similar comments have been made by French and English newspapers. It is reported that the Holy Father has written to the bishops, in whose dioceses prisoners are detained, commending the captives to their especial care. As far as possible, they are to be provided with chaplains speaking their own language, and the chaplains are requested to do all that Christian charity prompts, to make the term of imprisonment less burdensome.

The pleadings for peace of the venerable Dr. Washington Gladden sometimes fall upon unresponsive ears. As a recent public meeting in Rochester, according to the *Post-Express*, the Doctor undertook to warn his audience against sectarian hatred. He thought it hardly fair to discriminate against a man, in politics, for instance, on the sole ground that he was a Catholic.

Shall we then disfranchise the Catholics? It is proposed that they be excluded from office, and denied all power in the making and enforcement of laws, so that they shall be a subject class in the community. Oh, Christian men, what am I saying? to whom am I speaking? I am speaking to men and women who believe in God, disciples of Jesus Christ. Let me cover my face with shame. I am standing here nineteen centuries after the birth of Christ, trying to prove to men who bear the name of Jesus, that they can and ought to be friends.

Whereupon at a given signal, about half of the audience, arose and filed out. Possibly they resented the Doctor's assumption that they were disciples of Christ.

From January 1 to November 1, 1914, 276 children were killed by vehicles in the New York streets. In the State, during the same period, 889 persons died from "injuries inflicted by vehicular traffic." In 591 instances, the automobile figured. These numbers lead one to suspect that New York has plenty of children to spare, although other large cities may have a death-rate quite as high. Portland, Oregon, is an exception. In nine months of the past year, no one was killed and no one was injured in an automobile accident in that city of three hundred thousand inhabitants. "And all," says the Cedar Rapids *Gazette*,

"because the city maintains a good-sized rock-pile at the city jail." Even the most reckless of "speeders" must feel his pulse beat slow when he is confronted with a hammer and a pile of rocks. In Portland, "speeders" are never fined. They are sent to jail. A conviction means a sojourn of a month with the rock-pile squad. As a result, comments the *Gazette*, there is little or no "speeding." Because there is no speeding, there are very few automobile accidents. "It's hard on the undertakers and the doctors, but it's a pleasant protection for citizens who find it necessary to travel the streets on foot."

The fight against divorce in Colorado, comments the *Denver Catholic Register*, does not seem to be having the least bit of an effect. In the number of divorces, Denver bids fair to break her record of last year, which was the worst in her history. According to the clerk of the district court, for every two marriage licenses issued during the present year, one divorce suit was filed. Of every three suits heard by the county court, one was a divorce proceeding. In an able editorial, the *Boston Pilot* reviews the testimony of the proctor appointed by the Kansas City court, to investigate divorce cases in which no defence is offered. This proctor, after an experience of three years, holds that, ordinarily, two reasons move people to seek a divorce. The first is immorality, and the second is a desire, more or less justifiable, to protect property interests.

I go so far as to say that nearly all those who ask for divorces, mean to marry again, and have already chosen the person they intend to take in wedlock the second, or it may be, the third or fourth time. . . . The wish for a change of mates, if I may state it that way, is at the bottom of practically all the divorces in Kansas City and every other large city. . . . I am almost ready to declare that immorality, actual or intended, present or prospective, can be read between the lines of 99 per cent. of the divorce petitions filed in American courts. I realize the seriousness of the charge I make, but I make it. What we need in this country is a return to old-fashioned ways of living and old-fashioned morals.

The proctor suggests that a court of domestic relations by reconciling estranged husbands and wives would prevent many divorces. As the *Pilot* notes, this does not solve the question, but it would be a great gain for decency. "If divorce is to be curbed, there must be first of all, religious stability, and outside the Catholic Church there is no such stability." It is hopeless to look to the non-Catholic religious organizations for loyal and consistent aid against the evil of divorce.

The Most Reverend Patrick Riordan, Archbishop of San Francisco, died at his home in that city, on December 27, after an illness of but five days. The Archbishop was born in Chatham, New Brunswick, in 1841, and spent his boyhood in Chicago. After his college course at Notre Dame, the future Archbishop entered the American College, Rome, and completed his education at Louvain, where he won the degree of Doctor of Sacred Theology in 1864. After his ordination in 1865, he returned to Chicago, taught theology in the old diocesan seminary, and for many years was engaged in pastoral work in the diocese. In 1883, he was consecrated titular Archbishop of Cadesa and Coadjutor to the See of San Francisco, to which he succeeded in the following year. His Grace was a true pastor of his flock. During the years of his administration, many new parishes were opened, educational institutes for young men and women were founded and promoted, and ample provision for the future priests of the diocese was made by the excellent diocesan seminary at Menlo Park. In 1902, the Archbishop appeared as plaintiff before the Hague International Arbitration Court, in a suit against the Mexican Government for the settlement of the Pious Fund. This case, one of the first, if not the first, reviewed by that tribunal was decided in favor of the Church in California.